

PJ  
5272  
N51g

A  
A  
0  
0  
0  
0  
6  
9  
8  
8  
3  
9  
8



UC SOUTHERN REGIONAL LIBRARY FACILITY

ifornia  
onal  
ity



Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation



# A GRAMMAR

OF THE

# SAMARITAN LANGUAGE,

WITH

EXTRACTS AND VOCABULARY.

BY

G. F. NICHOLLS,

READER IN ORIENTAL LITERATURE, AND MATHEMATICAL PHYSICS;  
LATE EXHIBITIONER OF ST. JOHN'S COLLEGE, CAMBRIDGE.



LONDON:

SAMUEL BAGSTER AND SONS;

WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, CHURCH SERVICES,  
LEXICONS, GRAMMARS, CONCORDANCES, PSALTERS, AND BIBLICAL WORKS,  
IN ANCIENT AND MODERN LANGUAGES;

15, PATERNOSTER ROW.



PJ  
5272  
N51g

## P R E F A C E.

---

IN offering to the public a work of so *novel* a character as the present, the author has seized the opportunity of stating the grounds on which it was undertaken.

The importance of the study of the Biblical languages has never been questioned, excepting by those men who are ignorant of them, and are disposed to condemn *in toto* the utility of that which they have not the means or opportunity to acquire. On the other hand, those illustrious scholars, whose definition of the utilitarian *cui bono* is directly opposed to the former, have not only inculcated the momentous importance of linguistic study by *precept*, but have led the van thereof conspicuously by *example*.

To recount the imperishable names of those who, from the earliest ages of Christianity, have patronised or pursued this study, is unnecessary in this place; their opinions of its importance may be summed up in the words of the learned Dr. Jahn: “*occurrit et illud, quod est totius theologiæ fundamentum, neque tamen sine subtili et intimâ linguarum Biblicarum cognitione satis firmari potest, γνησιότης, inquam,*

sacrorum librorum, *quâ labefactatâ*, ruit autoritas horum documentorum, et theologiæ ædificium evertitur." And again, "librorum *γνησιότητα* et verum sensum, *absque subtili et intimâ linguarum scientiâ*, comprobare nemo potest."

The phrase "Biblical Languages," although capable of extension to all those versions of the Sacred Scriptures which have been made during the last century into almost every important language and dialect, is usually confined to the following: viz. Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, Aṁharic, and Coptic; to which, of course, the Greek and Latin may be added.

The first four of the languages just enumerated have received especial attention at the hands of scholars; while the four latter have been wholly neglected or forgotten. In fact, during the last few years, so little attention and study have they attracted, that, at the present time, it is impossible to acquire even the rudiments of them, except through the medium of the Latin tongue. Why they have been allowed to fall into such disrepute, it is not worth while to inquire, but we have only to do with the fact that such is the case, and, if possible, to remedy it.

The present work is a Grammar of the Samaritan Language; it is strictly *Rudimentary*, and is intended as a precursor to a more critical and philological view of the tongue. The main object of the author has been to deal with the ordinary facts of Etymology and Syntax, and to produce such a work (to use an illustrious scholar's words), "*non ut in ipso hæreat juvenus, sed ut per eum transeat*,



per eum excolatur, et ad altiora præparetur." How far he has succeeded in his endeavours will be for the discerning public to determine, to whose favour he would commend his present attempt.

The author has consulted nearly the whole of the extant writers on the subject,—as Cellarius, Morinus, Castellus, Leusdenius, and others. To the first he is *especially* indebted in the Etymological part of the work; whose facts, notwithstanding they are undigested, and expressed in questionable Latinity, are undoubtedly invaluable.

The Syntax is, however, wholly original; and the author has especially aimed at giving the ordinary rules, to the exclusion of all which might seem hypercritical to the young scholar.

The Work is preceded by a brief dissertation upon the Samaritans, their language and literature, which the author hopes will not be unacceptable to the reader, and is concluded by an extract, from Walton's Polyglot, of three chapters of the Samaritan version of the Pentateuch, with exegetical remarks upon the text, together with a short Lexicon, carefully compiled by actual reading and observation. The student will do well, after he has mastered the Grammar, to construe, by the aid of the Lexicon, and parse the whole of the extracts, in doing which he will find his labours considerably diminished by observing the analogy which the Samaritan bears to the Syriac and Chaldee.

Before concluding, it is scarcely necessary to dwell upon

the extent to which the Samaritan text as edited in the books is vitiated; and no doubt many of the anomalies, which have come to be considered *grammatical* peculiarities, are to be referred to this cause. The fact is simply mentioned here, to show that the reader must bear with some things, which in the *present* state of the text are unavoidable.

The author hopes to have an opportunity of editing a critical and philological Grammar, which, with a Lexicon and a revised text of the Samaritan Pentateuch, would form a somewhat complete library of Samaritan literature.

LONDON:  
1853.

## INTRODUCTION.

---

BEFORE entering upon the Grammar, a brief account of the Samaritans, their language and literature, may not be unacceptable to the generality of our readers.

It appears that the ten tribes of Israel who had revolted from Solomon's son, elected Jeroboam as their king, who fixed his capital at Shechem, in mount Ephraim.

The Israelitish king, in order to prevent his people from going to Jerusalem, set up two golden calves, one in Dan, and the other in Bethel, to which they might offer the usual sacrifices.

We pass over the remaining acts of Jeroboam and his successors, until we come to Omri, the sixth king of Israel, who began his reign, A.M. 3079. He it was who purchased the hill of Samaria from Shemer, and built on it a city called by the same name, from which the gentile noun, *Samaritans*, is derived.

The city Samaria was besieged during Ahab's reign, by the Syrian king, Ben-hadad, but without success: in the reign of Hoshea, however, Shalmaneser, king of Assyria, attacked it, and after three years' siege succeeded in taking it, and carrying away the Israelites captive into Assyria.

The territories of the banished Jews were occupied by a mixed people, brought from different parts of the Assyrian empire,—from Babylon, Cuthah, Ava, Hamath, and Se-

pharvaim. It is to these colonists that the name *Samaritans* is specially, though not exclusively, applicable. According to Josephus, they were called כּוּתָּאִי *Cuthæi*, as the following extract will show (B. ix. c. 14):—οἱ δὲ μετοικισθέντες εἰς τὴν Σαμάρειαν Χυθαῖοι—ταύτη γὰρ ἐχρῶντο μέχρι δεῦρο τῇ προσηγορίᾳ, διὰ τὸ ἐκ τῆς Χουθᾶς καλουμένης χώρας μεταχθῆναι, αὕτη δ' ἐστὶν ἐν τῇ Περσίδι καὶ ποταμὸς τοῦτ' ἔχων ὄνομα, etc.

It appears, moreover, that these colonists were infested with lions, on account of their idolatry; and believing the cause of this visitation to be their ignorance of the worship due to the "God of the land," they resolved to request Shalmaneser to send them a priest or priests of the captive people, who might teach them "the manner of the God of the land." This request was complied with,—a priest was sent. But it does not appear that the instruction he imparted had the effect of totally eradicating idolatry from among them; for we read, that "they feared the Lord, but served their graven images." How long this semi-idolatry continued it is impossible to say: it would appear, however, that on the return from the Babylonish captivity it had ceased; for they not only made an application to Judah and Benjamin to be allowed to participate in rebuilding the temple, for which the latter had obtained a decree, but added, as if reprobating their former wickedness, "we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up here." This proposal was refused by Ezra and Nehemiah, and the other Jews; who were not only empowered by the decree of Cyrus to rebuild their temple, but also to fortify their city. This refusal on the part of the Jews, gave rise to that im-

placable and deadly hatred which ever after existed between themselves and the Samaritans.

The latter, by their calumnies and intrigues at the court of Persia, at length forced the Jews to desist from their work. We are told that they “hired counsellors against them;” and to judge from the proceedings recorded in Ezra, c. iv., there can be no doubt that the Samaritans were actuated by the most fiendish spleen. They are even said to have gone so far as to attempt to hinder the rebuilding by force, but without success, for the temple was completed.

The Jews never forgave the Samaritans: and as an instance of the contempt and abhorrence in which they held the latter, we may mention the saying, “he who eateth bread of a Cuthæan shall be as one who eateth pork.” The Jews even refused to write a copy of the law on a Samaritan parchment.

What their feelings were, therefore, when it was resolved to build a rival temple to their own, may be more easily imagined than described.

Manasses, brother of the high-priest, and son-in-law of Sanballat, the governor of Samaria, was ordered, in common with the other Jews, to give up his “strange wife.” He refused, and was consequently compelled to fly for protection to his father-in-law.

On the representation of Sanballat, that the building of a temple in opposition to that of the Jews would tend to weaken the latter,—whom he represented as a nation ever disaffected, and always ready for revolution,—a temple was built by the Samaritans on mount Gerizim, of which Manasses was made high priest.

Shortly after the building of this temple, the Samaritans

revolted from Alexander, who expelled them, and put Macedonians in their place, and gave the province to the Jews. After Alexander's death, Ptolemy Lagus subdued both Judæa and Samaria, and carried away numbers of Jews and Samaritans to Egypt. Samaria afterwards fell into the hands of John Hyrcanus the Jewish chief priest; and soon after him into the hands of the Romans, during whose rule Herod Antipater rebuilt the temple and city with great magnificence, to which he gave the name Sebaste, or Augusta. At the present time, few of this once powerful people exist. Scaliger, who was desirous of being informed of their customs, wrote two letters, one to the Samaritans of Egypt, and the other to the chief priest, who resides at Neapolis, in Syria. Their answers are now in existence, and are well worthy of perusal.

We shall close the preceding brief sketch of the Samaritans, with a short account of their language and Pentateuch; and especially of what is called the Samaritan Version. But as our remarks have been, and must be brief, we may refer those who wish for complete information on the subject, to the Proleg. of Walton's Polyglot, Gesenius "de origine et indole Samaritani Pentateuchi," Cellarius, Schwarzius, Scaliger, Hottinger, and others.

The Samaritan is chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources, are to be recognised a great number of Cuthæan words, imported, doubtlessly, by the new colonists.

Some of the words borrowed from the former languages have undergone various transformations, as will be seen hereafter, while others have remained entire and unchanged.

The *sympathies* of the language are decidedly Syro-

Chaldaic, as the reader will observe in the sequel. This is probably to be attributed to the fact, that while the Samaritans sought to fashion their own tongue after the manner of that of the Syrians, who were situated in Decapolis, north of Samaria; they scrupulously eschewed every thing which savoured of their southern neighbours, against whom they appear to have entertained the most implacable hatred.

There does not appear to be any substantial ground for the affirmation of Cellarius, that the Samaritan dialect was ruder and less polished than those of its neighbours. Generally speaking, it is far more simple in its syntax than the Hebrew, and free from those technical constructions with particles, which are especially found in the latter. It does not, however, appear to convey ideas more imperfectly than the Hebrew; on the contrary, there are cases in which its simple diction seems paramount to that of the latter; and to judge of a tongue by the utilitarian principle, that it was made for man, so far the Samaritan successfully attains the end for which language was in part designed. There is one peculiarity in the Samaritan, which especially arrests our attention; and that is, the promiscuous interchange of the so called *guttural* letters: but whether this is an argument against the ἀκριβεία of the language, it is not our intention to determine.

It has been previously stated, that besides a large number of words borrowed from the three principal dialects of the Shemitic family, the Samaritan language is found to contain words foreign to all three of them. The historical fact, that the Cuthæi held possession of the Samaritan territories after the Babylonish captivity, or else that the Jews, on their return from Assyria, imported a number of exotic words previously unknown to their own and the cognate dialects,

is not only sufficient to account for the presence of such words, but also gives a clue to fixing the date when the Samaritan dialect was formed. This appears to have been about the seventh century before Christ. Previous to the captivity, there is every reason to believe that the Alphabet now called the Samaritan, was also employed by the Jews in transcribing those copies of the law which were disseminated throughout the tribes of Israel. The Pentateuch, known as the Hebræo-Samaritan, appears to support this supposition; for although written in Samaritan characters, the difference between it and the authorised Hebrew Pentateuch is so small, that there can be no difficulty in pronouncing the former to be a copy of the latter, or rather the latter a copy of the former; for, notwithstanding the ingenuity of Kopp, it is highly probable that on their return the Jews adopted, instead of their ancient characters, the Chaldee, now called the Hebrew, in which the Sacred text, as restored by Ezra, was written. In fact, the coincidence between the Hebrew and Hebræo-Samaritan text is so remarkable, that it induced Morinus to say of the latter, "*purum putum Mosis Pentateuchum.*" The whole question, however, of the priority which ought to be given to one of these two copies of the Law, apparently turns upon the point as to whether the Assyrian characters were known among the Jews previous to the Babylonish captivity,—a question which it is not our purpose to discuss here. The Samaritan Version, which is written in the Samaritan dialect, and of which the following work is a Grammar, claims especial notice in this place.

We have previously spoken of the language in which it was written, whose genius is well set forth in the following



extract from the Atlas Ethnographique of the learned Adrien Balbi:—"Le Samaritain tient de l'Hébreu, du Chaldéen, et du Syriaque; mais diffère cependant d'une manière assez notable de ces idiomes, soit par ses formes grammaticales, soit par des racines qui lui sont propres, soit par des acceptions particulières de celles qui lui sont communes avec les autres dialectes sémitiques."

A few remarks upon the time, and author of this Version, will not be out of place here.

Upon the question of *time*, many illustrious scholars are at issue. Gesenius, in his learned discourse on the origin and character of the Samaritan Pentateuch, is disposed to place its execution some centuries after Christ. Hottinger and Walton, on the other hand, considered it of the highest antiquity. The illustrious orientalist Gesenius has not favoured us with the grounds upon which he came to the preceding conclusion, whereas the opinion of the two latter scholars appears to be supported by as reasonable hypotheses as the case admits.

In the first place, the internal evidence of the Version is sufficient to show that it is not older than the Babylonish captivity, in fact, that it must have been made after the building of the temple, under the auspices of Sanballat, the governor of Samaria; because the words rendered in our Version (Deut. xxvii. 4) by *Mount Ebal*, were changed by them into 𐤌𐤍𐤁𐤏𐤃𐤕 in *Mount Gerizim*. This could not have been done till after the building of their temple. The reader who will take the trouble to consult Schwarzzius, will find also another reason, which, however hypercritical it may seem, is certainly no less conclusive than the preceding.

Moreover, the analogy which the corresponding Hebrew version bears to the Samaritan will probably enable us to fix more precisely the time when the latter was written.

During the long captivity of the Jews in Babylon, few, if any of them, could have retained their own language free from the contamination of that of their conquerors. Besides, on the termination of that captivity, 'all the old Jews who had been removed from their country must have been dead: and if we suppose the Assyrian king carried away their infant children, we cannot doubt that few at the restoration, judging from the ordinary length of human life, remained alive to return; and those who did must certainly have spoken the language of their conquerors. Most of the Jews who returned to their country must have been men who had been born in Assyria; so that the Law in the original Hebrew must have been to them pretty much the same as a book written in the standard English of the present day would be to a real Lancashire provincialist. The consequence was, that a paraphrase was made called Targumin, and by this means the Jews were enabled to understand that which, from their ignorance of their vernacular language, must have otherwise remained almost a dead letter.

Judging, therefore, from analogy, it seems reasonable to suppose that the Samaritan version was made for a similar purpose, and about the same time.

That it was made for a public purpose is highly probable from the fact that such works were usually undertaken with that view; and there is no reason to believe that a private individual would undertake and complete such a work for his own amusement, much less that such an attempt would have escaped the ravages of time as the Samaritan has, and have

been handed down to our own age. This supposition, together with the fact that the independence of the Samaritans appears to have had no existence after the time of Alexander, would at least be presumptive evidence that it is coeval with the Targumin; because, generally speaking, works for national use are not undertaken when a nation's nationality is destroyed, or its independence lost.

As regards the author of this version, nothing is known; his name has not transpired, like those of Onkelos, Jonathan, and Saad. The way, however, in which he has performed his work, with few solitary exceptions, (and those probably due to the inaccuracy of the *librarii*, who have here, as in other cases, disfigured the original text by innovations, either the result of design or negligence,) will justify the words of Schwarzius: "Cæterum nostro, quisquis demum ille fuerit, interpreti variæ et ingenii et doctrinæ laudes meritò deferuntur."

# SAMARITAN GRAMMAR.

## CHAPTER I.

1. THE Samaritan letters are the same in number as the Hebrew, Chaldee, and Syriac; they have the same power, and the same names. The following Table contains the Alphabets of the four languages:—

Names.	Samaritan.			Hebrew or Chaldee.	Syriac.	Powers.
Aleph	Ⲁ	Ⲑ	Ⲓ	א	ܐ	vowel <i>a</i> .
Beth	Ⲃ	ⲑ	ⲓ	ב	ܒ	our <i>b</i> or <i>v</i> .
Gimel	Ⲅ	ⲓ	ⲕ	ג	ܓ	<i>g</i> .
Daleth	Ⲇ	Ⲕ	ⲛ	ד	ܕ	<i>d</i> .
He	Ⲉ	ⲕ	ⲏ	ה	ܚ	vowel <i>e</i> .
Vau	Ⲋ	ⲗ	Ⲓ	ו	ܘ	vowel <i>u</i> or consonant <i>v</i> .
Zain	Ⲍ	ⲙ	Ⲕ	ז	ܙ	<i>z</i> .
Cheth	Ⲏ	ⲗ	ⲕ	ח	ܚ	guttural <i>k</i> .
Teth	Ⲑ	ⲑ	ⲓ	ט	ܬ	<i>t</i> .
Yod	Ⲓ	ⲓ	ⲕ	י	ܝ	vowel <i>i</i> or consonant <i>j</i> .
Kaph	Ⲕ	ⲕ	ⲛ	כ	ܟ	a hard <i>c</i> .
Lamed	Ⲇ	Ⲕ	ⲛ	ל	ܠ	<i>l</i> .
Mem	Ⲉ	ⲕ	ⲏ	מ	ܡ	<i>m</i> .
Nun	Ⲋ	ⲗ	Ⲓ	נ	ܢ	<i>n</i> .
Samech	Ⲍ	ⲙ	Ⲕ	ס	ܣ	<i>s</i> .
Ayin	Ⲏ	ⲗ	ⲕ	ע	ܥ	vowel <i>o</i> .
Pe	Ⲑ	ⲑ	ⲓ	פ	ܦ	<i>p</i> or <i>f</i> .
Tsade	Ⲓ	ⲓ	ⲕ	צ	ܥ	<i>z</i> .
Coph	Ⲕ	ⲕ	ⲛ	ק	ܩ	a very hard <i>k</i> .
Resch	Ⲇ	Ⲕ	ⲛ	ר	ܪ	<i>r</i> .
Schin	Ⲉ	ⲕ	ⲏ	ש	ܫ	<i>sch</i> .
Tau	Ⲋ	ⲗ	Ⲓ	ת	ܬ	<i>th</i> .

The Samaritan Alphabet may be written in various ways. The first of the three columns of letters given above contains the Alphabet as edited by Brian Walton in his Polyglot Bible, and Edmund Castel in his Heptaglot Lexicon, and is the mode of writing adopted in this Grammar. The second column contains the Alphabet as adopted by Scaliger, and Leusdenius in his Syriac Grammar. The third column contains the letters which Castel affirms are especially used in MSS.

The Samaritans have no means of distinguishing between the Hebrew letters ש and שׁ, both of which may be represented by ש. There are only a few purely Hebrew words involving ש, in which that letter is represented by ש; as, שׁשׁשׁ for שׁשׁשׁ; שׁשׁשׁשׁ for שׁשׁשׁשׁ, etc.; for in most other words, where analogy requires *Sin*, they imitate the Syrians, and use ש; as, ששׁשׁ for שׁשׁשׁ, ששׁשׁ for שׁשׁשׁ, etc.

The Samaritans have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances.

## DIVISION OF LETTERS.

2. The letters of the Alphabet are divided into five classes, according to the *organs of speech* chiefly employed in articulating them; viz., Gutturals ששׁשׁשׁ; Labials ששׁשׁשׁ; Palatals ששׁשׁשׁ; Linguals ששׁשׁשׁ; and Dentals ששׁשׁשׁ. The preceding is the division of Castel. It will be seen hereafter, that the five letters ששׁשׁשׁשׁ may be advantageously considered as vowels, or *matres lectionis*.

There is another division of letters into *Radicals* and *Serviles*. The *Radical* letters are those which constitute a *root* or *primitive* form. The *Serviles* such as are added to



Samaritans, have never admitted into their languages all those subtle rules of punctuation adopted by the Jews.

The chief vowel or *mater lectionis* made use of by the Samaritans is  $\aleph$ , as is manifest from the frequent occurrence of this letter or its substitutes in Samaritan words. This fact must be carefully borne in mind, because in combinations of letters which cannot be properly pronounced without a vowel, we may suppose this vowel inserted.

The reader who is an advocate of the Masoretic punctuation cannot do better than follow the advice given by Cellarius. There is, however, no necessity for his doing so; for it is not only easy to read the Samaritan without points, but the whole of the Shemitic languages in which they are omitted. The questionable authenticity of those points ought to be a great objection to their use, especially in the Samaritan, where no regular system of punctuation has been adopted.

We may suppose, therefore, the letters  $\aleph$ ,  $\aleph$ ,  $\aleph$ ,  $\nabla$ ,  $\aleph$ , which are chiefly called *quiescents*, to be the vowels or *matres lectionis* which are to be employed in reading the Samaritan language. These letters are equivalent to our five vowels *a, e, i, o, u* respectively.

There cannot possibly be any objection to extend to the individual letters of the Samaritan exactly the same usage as is observed in our own language; thus, when any letter or consonant, as *b, d, g*, etc., is pronounced, we are compelled to add a short vowel to it, though that vowel is not expressed; thus, we pronounce the preceding letters *be, de, ge*, etc., adding the short vowel *e* to each. In the Sanscrit language the short *a* or अ is usually omitted. Thus कर where there are two consonants without a vowel, is pro-





4. The Samaritans distinguish each word by means of a thick point placed after the word; as, 22𐤔𐤕𐤔 · 𐤀𐤍2. At the end of a period they generally use the sign ::; sometimes the simple *distinctive* ·, at others -: . When the sense is suspended and imperfect, instead of our colon they substitute the sign ·· placed above the word and after it. Sometimes the single point is used instead of it, and *vice versâ*.

They have various signs to supply the place of our full stop; as, =-:, <:, =<, -<, or -: . The first is that which is more frequently used.

Sometimes between two verses or lines we find stops compounded of some of the preceding; as, <-:-==-:-< .

It must be observed, however, that these signs apparently depend on the caprice of the writer, and are found differently written in all the copies of the Pentateuch.

The small horizontal line - which is sometimes placed over letters, has various meanings. In the first place, it signifies that an ambiguous word is not to be taken in its usual acceptation; as, 𐤔𐤕𐤔 *a name*, but 𐤔𐤕𐤔 *Shem*, the son of Noah; 2𐤀𐤍 *God*, but 2𐤀𐤍 the preposition *to* or *at*. In the second place, it is a sign of *apocope*; as, 𐤀𐤍𐤀 for 𐤀𐤍𐤀𐤀 *thou*. Or else it is a sign of *cacography*; as, Gen. xxix. 32, 34, 𐤀𐤍𐤔𐤕𐤔 which ought to have been 𐤀𐤍𐤔𐤕𐤔 *his name*.

The Samaritans do not divide their words at the end of a line; but, if a word be too long, they reserve it for the next line; and, in the mean time, write the last word in such a manner that the two last letters may fall at the end of the line, divided from the rest of the word *without any mark*; as, 𐤀𐤍 𐤍𐤔2 · 𐤀𐤍𐤔 · 𐤔𐤕𐤔 *with Moses, saying*.

5. Before proceeding further, it is necessary to remark, that there are three parts of speech recognised in the

Grammar, viz. the Noun, Verb, and Particle; in which order they will be considered.

---

## CHAPTER II.

### THE NOUN.

1. THE Samaritan nouns, like the Hebrew, may be considered as having their roots in the verb. They are formed in various ways: some consist of radical letters alone; as, **ܡܢܐ** *a man*, **ܐܠܐ** *God*: others by the insertion of some quiescent letter; as, **ܐܡܢܐ** *a goat*, **ܐܝܡܢܐ** *a judge*, etc.; or by the addition of a letter or letters to the beginning or end of the root; as, **ܠܠܡܢܐ** *a word*, **ܕܝܝܡܢܐ** *a judgment*.

Some are derived from *imperfect* verbs; as, **ܐܝܡܢܐ** *a stranger*, **ܡܢܐܝܐ** *history*, etc.

The quadriliteral nouns are such as are composed of four radical letters. They are usually read with some quiescent; as, **ܠܠܡܢܐ** *a treaty*.

The adjectives are found to vary in their formation, like nouns substantive; as, **ܡܢܐܝܐ** *holy*, **ܐܝܡܢܐ** *pitiful*, **ܐܠܐܝܢܐ** *naked*, etc.

In a rudimentary Grammar like the present, a critical discussion of the various senses of the nouns, according to the *species* of the verb from which they are derived, would be out of place. The Lexicon will supply their senses, which will be sufficient for all practical purposes.

In the Samaritan, as well as in the other Shemitic or Syro-Arabian languages, there are only two genders, Masculine and Feminine.

The Feminine supplies the place of a Neuter gender.

Nouns of the Masculine gender are usually known by their *termination* or *signification*. By the former, when they end in a *radical* letter, or *servile* other than א or ל\*; as, אִישׁ *a man*, מִלְכָּם *an Hebrew*; by the latter, when the subject of the noun is masculine; as, אֱלֹהִים *God*.

Nouns of the Feminine gender are also known by their *termination* or *signification*. By the former, when they end in א and ל\*; as, אֲמָלָה *a maid servant*; by the latter, when the subject of the noun is *essentially* feminine; as, רָחֵל *Rachel*, Gen. xxxiii. 7; אִמָּה *a mother*, Exod. xx. 12.

The nouns expressing districts and cities are generally feminine. Sometimes under one termination both genders are included. This is especially the case with the names of animals, as in the Hebrew.

Some nouns, though terminating in an essential masculine characteristic, are, however, feminine; as, Lev. v. 1, אֶנְשׁוֹ · אִישׁ · שָׁגָה *and when a soul sins*. So אֶרֶץ *the earth*, נְשָׁמָה *breath*, עֵינָה *an eye*. As no fixed rules can be given for determining the genders, they can only be acquired by reading and observation.

There are two Numbers,—the Singular and Plural. It is scarcely necessary to recognise a Dual number, since, in consequence of the absence of diacritical points in the Samaritan, there are no means of distinguishing it from the plural.

Cellarius apparently inclines to the opinion, that the dual number, if it occur at all, is not supported by sufficiently conclusive examples to justify us in attempting to establish it as one of the essential numbers of the Samaritan language.

\* Nouns in נ and מ, apocopated for אֶלֶן and אֶלֶם (§ 5, 9) are however feminine.

Morinus, however, is of opinion, that *h* inserted before the termination is probably characteristic of the dual; thus, *שְׁנֵי אֲנָשִׁים* Gen. xxvii. 36. Many exceptions may be taken to the use of this letter as an essential mark of the dual number, and none stronger than that of *שְׁנֵי אֲנָשִׁים* in Exod. xvi. 29, where it is absolutely necessary that the Hebrew dual *אֲנָשִׁים* should be emphatically marked, so as to prevent the possibility of confounding it with the plural,—such, however, is not the case. The terminal *h*, which is supported by Castel, does not depend upon sufficiently conclusive examples to justify its adoption as a mark of this number. All the *pertinent* examples produced of it by the learned author of the Heptaglot are accompanied by numerals, which, in the absence of a *characteristic* termination of the noun, supply the place of the dual number. The termination *h* is evidently plural. The same remarks apply to the form *אֲנָשִׁים* in Gen. xxxiii. 1, which is accompanied by the numeral; as, *אֲנָשִׁים שְׁנֵי אֲנָשִׁים* • *שְׁנֵי אֲנָשִׁים* two handmaids.

The existence of a dual in the Hebrew language, essentially different from the plural, is entirely due to the Masoretic points. In such cases as the one given above from Exod. xvi. 29, where there is an apparent necessity for distinguishing the numbers, it is doubtful whether this distinction is not as clearly pointed out by the *context*, independent of the diacritical distinction, as it would be by the addition of a numeral which removes all ambiguity. And in the case just mentioned this numeral is actually expressed in the Syriac; as, *ܫܢܝܝܢ ܐܢܫܝܢ*.

#### STATES OF NOUNS.

2. The Samaritans, like the Syro-Chaldees, have three

*states* or *forms* of nouns, viz., the *absolute*, *emphatic*, and *constructive*. In each of these states we have to consider the formation of gender and number.

#### ABSOLUTE STATE.

3. *Singular Masculine*.—Every noun which is used *simply* or *absolutely*, or which does not govern another usually expressed by our genitive, is said to be in the *absolute* state; as, 𐤀𐤌𐤍 *a king*, 𐤀𐤓𐤍 *a master*, etc.

4. *Plural Masculine*.—The affinity which the Samaritan bears to the Chaldaeo-Syriac, might lead us to expect that the plural termination 𐤍 of the latter would be far more used than the Hebrew 𐤌. Such, however, is not the case, as the more usual form is 𐤌; thus, 𐤌𐤍𐤕𐤍 *days*, 𐤌𐤍𐤕𐤍𐤕 *judges*, etc. Cellarius rightly affirms that the vast majority of nouns are thus formed.

The Syro-Chaldaic form will also be found, though, comparatively speaking, rarely; as, 𐤌𐤍𐤕𐤍 *sons*, 𐤌𐤍𐤕𐤍𐤕 *eyes*, etc.

Nouns ending in 𐤍 omit one of the consecutive *yods*, which concur in affixing the plural terminal; as, Exod. xxxiv. 24, 𐤌𐤍𐤕𐤍 · 𐤌𐤍𐤕𐤍𐤕 *many nations*, for · 𐤌𐤍𐤕𐤍𐤕𐤍 𐤌𐤍𐤕𐤍𐤕.

Some masculine nouns form their plural like those of the feminine gender; as, 𐤌𐤕𐤍𐤕 *fathers*, 𐤌𐤕𐤍𐤕𐤍 *names*.

The two nouns, 𐤌𐤍𐤕𐤍𐤕 *life*, 𐤌𐤍𐤕𐤍𐤕 *a countenance*, have no singular number: this is also the case with some others.

The Hebrew ecthipsis of 𐤍 in the formation of the plural number is also to be remarked; thus, 𐤌𐤍𐤕𐤍 *houses*, from 𐤌𐤍𐤕 in the singular number, the Hebrew plural being 𐤌𐤕𐤍𐤕.

5. *Feminine Singular*.—The feminine singular of this state

is formed by adding the *suffix* א; as, אַלְמָא *a maid servant*, אַמָּא *a beast*, from אַלְמָא, אַמָּא respectively.

As regards the termination א, Cellarius doubts whether it is *legitimately* employed here in expressing the feminine; he refers all nouns in אַ and אַמ to the *constructive* rather than to the *absolute* state.

Characteristic of this gender also are א and אַ; as, Exod. xx. 16, אֲמָרָא *testimony*; Deut. x. 18, אֲמָרָא *a garment*.

The adjectives in this state have no other mark for the feminine than א; as, אַמְרָא *living*, masc., אַמְרָא, fem.; אַמְרָא *Egyptian*, masc., אַמְרָא, fem. This is the case also with all names of people and races.

6. *Feminine Plural*.—The feminine plural is formed by the *suffix* אַ, the Chaldee ל; as, אַמְרָא *complete*, אַמְרָא *blessings*, אַמְרָא *great*, etc.: אַ may also be preceded by א; as, אַמְרָא *cities*, אַמְרָא *kine*, from אַמְרָא, אַמְרָא respectively.

The feminine nouns אַמְרָא *years*, אַמְרָא *words*, אַמְרָא *stones*, etc., follow the masculine gender in the plural number. So with אַמְרָא *women*, which has no singular number.

#### EMPHATIC STATE.

7. *Masculine Singular*.—When a noun is to be expressed *emphatically*, this is done by *affixing* א to the noun, which is then said to be in the *emphatic state*; as, אַמְרָא *God*. אַמְרָא *the man*, אַמְרָא *the people*, etc. Sometimes the Hebrew *prefix* ה is employed, especially with pronouns and participles, as will be seen in the Chapter on the Particles. Such cases are, however, rare, and foreign to the genius of a language, which from its Syro-Chaldaic sympathies, denoted the emphatic state by a *suffix*, not a *prefix*.

Nouns ending in *מֶלֶךְ* on assuming the *suffix* א drop the penult. *מֶ*; as, אֱלֹהֵינוּ *the Hebrew*, for אֱלֹהֵינוּ. Similarly, אֶלְלִים *third*, אֶלְלִים *fourth*, from אֶלְלִים and אֶלְלִים respectively, etc.

8. *Masculine Plural*.—Like the Chaldee, the *absolute* terminal *מֶ* becomes אֶמֶ; as, אֶמֶלֶס *houses*, for *מֶלֶס*, etc.

Nouns in *מֶ* of the *absol. sing.*, instead of אֶמֶ in the plural *emphat.*, adopt אֶמֶלֶ; as, אֶמֶלֶס *boys*, from אֶמֶלֶס, etc.

The names of races and patronymics end in *מֶלֶךְ*, as in *absol. sing.*; thus, אֶלְלִים *Levites*, אֶלְלִים *Canaanites*, etc.

Nouns only found in the plural are regularly inflected; as, אֶמֶלֶס *life*, from *מֶלֶס*; אֶמֶלֶס *the heavens*, from *מֶלֶס*, etc.

Similarly אֶמֶלֶס *women* (fem.), is derived from the *absolute* *מֶלֶס* or *אֶמֶלֶס*.

9. *Feminine Singular*.—The feminine singular of this state is formed by changing the *absolute* terminal אֶ into אֶלֶ; as, אֶלֶס *the earth*, from אֶלֶס; אֶלֶס *holy*, from אֶלֶס, etc.

Nouns ending in *ז* and *מֶ* add אֶלֶ; as, אֶלֶס from *זֶס*; אֶלֶס from *מֶס*, etc. Cellarius considers the emphatic forms of such words as having been once the *absolute*, whence by *apocope* those in *ז* and *מֶ* arose.

Some nouns are feminine in gender, but masculine in the termination of their *absolute* state; as, אֶלֶס *the soul*, אֶלֶס *a hand*, etc. Such words form their *emphatic* state like nouns masculine; as, אֶלֶס, אֶלֶס; similarly אֶלֶס *the land*. The use of the letter *לֶ* in אֶלֶס *thy land*, Deut. xxi. 23, presupposes an *absolute* form אֶלֶס. Vide Chap. IV. § 11.

10. *Feminine Plural*.—This is more frequently used than the *absolute*, from which it is formed by changing *ז* into

אל, if א be preceded by א or א, but if not, into אלא; as, אלאמא from אלאמא, אלאשא from אשא; אלאמא wonders, אלאשא beasts, or with א for א as in Gen. i. 26, Deut. xxxiv. 11. Similarly from אלאאמא Egyptians (fem.), we have, dropping א, אלאאמא; from אלאאמא Hebrews, comes אלאמאאמא; also without א, Exod. i. 19.

The following masculine nouns are similarly formed, viz., אלאאמא fathers, אלאאמא names, אלאמאאמא fishes, Num. xi. 5, from אלאאמא or אלאאמא from Chald. אלאאמא.

### CONSTRUCTIVE STATE.

11. *Masculine Singular*.—This is the same as the *absolute* masculine singular. The nouns אלא father, אלא brother, assume א in the constructive state like the Hebrew; as, Gen. x. 21, אלאמא · אלאא · אלאא · אלאא · אלאא · אלאא · אלאא He was the father of all the sons of Eber, brother of Japheth.

The noun אלא, though often used by the Hebrews, is usually replaced among the Samaritans by אלאא Gen. xiv. 12; אלאא xxii. 23.

12. *Masculine Plural*.—The terminal letters of the *absolute* and *emphatic* masculine plural, viz. א, א, א are omitted in the formation of the *constructive* state; thus, אלאאאאא angels in the absolute state, becomes אלאאאא in the constructive; as, אלאאאא · אלאאאא angels of God; · אלאאאא אלאא face of the water, etc.

13. *Feminine Singular*.—This is formed from the *emphatic* state of the same number and gender, by omitting the final letter א and retaining the penult. א; as, · אלאאאא the wickedness of man; which is אלאאאא in the emphatic state; אלאא · אלאאאא the word of God; · אלאאא אלאא beast of the earth, from אלאא, or אלאא.



14. *Feminine Plural*.—The *constructive* feminine plural ends in א, the Chaldee ת. The *mater lectionis* א sometimes precedes this termination; as, Gen. xlix. 26, ' מִבְרָכִים בְּרָכָה אֲבִיךָ וְרִבְרָכָה אִמְךָ *the blessings of thy father and thy mother have prevailed*; Gen. vi. 2, בָּנוֹת אָדָם *the daughters of the man*.

The following masculine nouns follow this form; viz. אָבִיךָ *father*, אֲשֵׁר שְׁמֵם *names*, אֲשֵׁר דָּגִים *fishes*. Examples are, Num. xxxi. 26, רִשְׁתֵּי אֲבֹתֵינוּ *the heads of the fathers of the congregation*; Gen. xxxvi. 40, אֲשֵׁר שְׁמֵם *the names of the dukes of Esau*; Gen. i. 26, אֲשֵׁר דָּגִים *fishes of the sea*.

These observations will be sufficient to show the modes employed in forming the different states of nouns.

## CASES.

15. The genitive case is the only one marked by inflection; the others are formed by *prefixing* prepositions to the nouns, sometimes *separable*, sometimes *inseparable*.

The genitive case is not only formed *constructively*, after the manner explained in § 11–14, but also with the Syriac prefix ܐ; as, Gen. xxii. 18, ܐܬܝܢ ܐܝܬܝܢ *all the people of the earth*; Exod. xx. 16, ܐܝܬܝܢ ܐܝܬܝܢ *false witness*; Num. xxi. 9, ܐܝܬܝܢ ܐܝܬܝܢ *brazen serpent*. This case-mark is far more frequently used by the Syrians than the Samaritans.

The dative and ablative cases are formed by *inseparable* prefixes; as, ܕܝܢܝܢ *to thy sons*, ܕܝܢܝܢ *in my name*, etc.; also by *separables*, as, ܕܝܢܝܢ *from the house*, ܕܝܢܝܢ *between the people*, etc.

The accusative or objective case is formed by prefixing

the *separable* word 𐤀𐤍 (the Chaldee ܢܝ) to the noun; as, 𐤔𐤆𐤁𐤏 · 𐤀𐤍𐤕 · 𐤔𐤍𐤕𐤕𐤍 · 𐤀𐤍 *the heavens and the earth*. Sometimes by *prefixing* 𐤔𐤆, which is properly a preposition signifying *with* like the Hebrew 𐤇𐤔; as, Exod. iv. 25, 𐤕𐤕𐤆𐤁 · 𐤔𐤆 · 𐤀𐤕𐤍𐤆𐤏 *she cut off the foreskin*; Exod. xx. 24, 𐤍𐤕𐤕 · 𐤔𐤆 · 𐤀𐤁𐤕𐤕𐤏 *I have recorded my name*. In all these cases it is probable that the preposition 𐤔𐤆 has, as far as we are aware, lost its original force and become redundant; though, from the similar instances found in other languages, this construction would seem to have originally arisen from phrases in which the force of the preposition was emphatically marked. The same remarks apply to 𐤕𐤕 in Exod. xxxii. 35, where we find 𐤔𐤕𐤆 · 𐤕𐤕 · 𐤁𐤏𐤏 *he plagued the people*.

As in other languages, in the absence of a particle, the active verb is a sign of the accusative case.

The vocative case is the same as the nominative.

#### COMPARISON OF ADJECTIVES.

16. There are three degrees of comparison: the positive, comparative, and superlative; each of which is defined as in other languages.

Of the *positive* degree nothing need be said.

The *comparative* is formed by 𐤕𐤕, a preposition conveying an idea of superiority; as, 𐤔𐤆𐤁𐤏 · 𐤕𐤕 · 𐤕𐤕 · 𐤕𐤍𐤏𐤏 *more than the people of the land*, Exod. v. 5; 𐤍𐤕𐤕 · 𐤔𐤆𐤍𐤕𐤕 *more righteous than I*, Gen. xxxviii. 26.

The *superlative* is formed by an adverb; as, Gen. i. 31, 𐤁𐤍𐤁𐤕 · 𐤑𐤆 *very good*: or by doubling the positive; as, 𐤁𐤍𐤁𐤕 · 𐤁𐤍𐤁𐤕𐤑 *very greatly*, Gen. xvii. 2.

## NUMERALS.

17. The numeral nouns are divided into two classes, Cardinal and Ordinal; as their construction is sufficiently explained in the Syntax on Adjectives, it will be sufficient in this place to give tables of both classes.

The following is a Table of the Cardinals:—

	<i>Masc.</i>	<i>Fem.</i>
One	ᐃᑦᐃ	ᐃᐱᐃ
Two	ᐃᑦᑦᐱ	ᐃᑦᑦᐱᐱ
Three	ᐱᑦᑦᐱ	ᐃᐱᑦᑦᐱ
Four	ᑦᑦᑦᐱ	ᐃᑦᑦᑦᐱ
Five	ᐃᐃᐃ	ᐃᐃᐃᐃ
Six	ᐱᐃᐃ	ᐃᐱᐃᐃ and ᐱᐱᐃᐃ
Seven	ᑦᑦᐃᐃ	ᐃᑦᑦᐃᐃ
Eight	ᐃᐃᐱ	ᐃᐃᐃᐱ
Nine	ᑦᑦᐃᐱ	ᐃᑦᑦᐃᐱ
Ten	ᐱᐃᑦᑦ	ᐃᐱᐃᑦᑦ
Twenty		ᐃᑦᑦᐱᐃᑦᑦ
Thirty		ᐃᑦᑦᐱᑦᑦᐱ
Forty		ᐃᑦᑦᐱᑦᑦᐱᐱ
Fifty		ᐃᑦᑦᐃᐃᐃᐃ
Sixty		ᐃᑦᑦᐃᐃᐃᐃᐃᐃ
Seventy		ᐃᑦᑦᐃᑦᑦᐃᐃᐃᐃ
Eighty		ᐃᑦᑦᐃᐃᐃᐃᐱᐱ
Ninety		ᐃᑦᑦᐃᑦᑦᐃᐃᐱᐱ
Hundred		ᐃᐱᐃᑦᑦᐃᐃ
Thousand		ᐃᑦᑦᐱᐱ

In the formation of the numerals between ten and a hundred, the *less* is commonly put before the *greater*; as,

᠑ᠠᠫᠤᠨ · ᠠᠩᠩᠬᠤ *eleven*, ᠰᠠᠨᠠᠨᠠᠨ · ᠠᠫᠠᠨ *eighty-three*, etc. This rule is, however, relaxed in the case of numbers exceeding a hundred; as, ᠠᠨᠠᠨ · ᠰᠠᠨᠠᠫᠤᠨᠠᠨ · ᠠᠨᠠᠨ · ᠠᠨᠠᠨ · ᠠᠨᠠᠨᠠᠨ *but Moses was a son of one hundred and twenty years*, Deut. xxxiv. 7.

In the Samaritan language, as in the other oriental tongues, the *ordinal* numbers do not exceed ten: beyond that, their place is supplied by the cardinal; as, Num. xxxiii. 38, ᠰᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ · ᠠᠨᠠᠨᠠᠨ *in the fortieth year*.

The Ordinals are:—

First	ᠩᠬᠤᠨ or ᠩᠬᠤ	Sixth	ᠠᠨᠠᠨᠠᠨ
Second	ᠠᠨᠠᠨᠠᠨ	Seventh	ᠠᠨᠠᠨᠠᠨ
Third	ᠠᠨᠠᠨᠠᠨ	Eighth	ᠠᠨᠠᠨᠠᠨ
Fourth	ᠠᠨᠠᠨᠠᠨ	Ninth	ᠠᠨᠠᠨᠠᠨ
Fifth	ᠠᠨᠠᠨᠠᠨ	Tenth	ᠠᠨᠠᠨᠠᠨ

The forms ᠠᠨᠠᠨᠠᠨ and ᠠᠨᠠᠨᠠᠨ are also read for ᠩᠬᠤᠨ.

These numerals are sometimes found to end in ᠠᠨ instead of ᠠᠨ, a termination which may be compared with the Chaldee ܐܢ.

The *distributive* numerals are expressed by repeating the cardinals; as, ᠠᠨᠠᠨᠠᠨ · ᠠᠨᠠᠨᠠᠨ *two by two*, etc.

For further information upon this subject, the student is referred to the Syntax.

## CHAPTER III.

## THE VERB.

1. THE second part of speech is the verb, which we now proceed to consider; and, in so doing, two things claim especial attention:—First, the *species* of the verb, by which are meant its various forms and conjugations:—Secondly, the mode of inflecting each *species* or *form* through its moods, tenses, and persons.

2. The *primitive species* consists of radical letters alone (generally three in number), as in the Hebrew.

3. The *derivative species* are formed from the *primitive* by the addition of servile letters, which mark the peculiar characteristics of each.

4. Edmund Castel, in his Heptaglot Lexicon, recognises in the Samaritan as many different *species* of the verb, or as many *forms* as are found among the Syrians and Chaldees; that is, six,—three active and three passive: the active are respectively called Pehal, Pahel, and Aphel; and the corresponding passives, Ethpehel, Ethpahal, and Ettaphal. The *primitive species* is Pehal; all the rest are *derivative*. Morinus, however, is of opinion that, in consequence of the absence of diacritical points in the Samaritan dialect, there are only three distinct conjugations, viz. Pehal, Aphel, and Ethpehel or Ethpahal.

The difference of opinion which exists between Castel and Morinus, as to the number of conjugations may be reconciled by regarding the two conjugations Pehal and Pahel of the

former, which appear to differ but slightly in form, as one and the same *species*; and the three passive *forms*, whose individuality cannot be easily discerned, as in reality but one form; we have then only three conjugations.

Castel's division is, however, not only supported by Syro-Chaldaean usage, but in the Samaritan language itself there is, doubtlessly, evidence to show that *Pehal* and *Pahel* are not only distinct in signification but also frequently in form. This is especially the case in the infinitives and participles, as may be inferred from the few examples which Cellarius has given in his Grammar: he quotes 𐤒𐤓𐤕 of the conjugation *Pehal* from Exod. xx. 5, which is used in the sense of *visiting*, whereas 𐤒𐤓𐤕𐤔 of the conjugation *Pahel* is found in Deut. iv. 2, in the sense of *commanding*. Compare also 𐤕𐤒𐤕 Gen. xii. 3; 𐤕𐤒𐤕𐤔 Num. xxiii. 10, etc., "quæ frustra ad *Pehal* reduxeris, partim *formatione*, partim *significatione* repugnante."

The individuality of the passive *forms* cannot be so defended: generally speaking, there is apparently no reason why they should not be considered one and the same, though used in different senses. There can scarcely be any doubt, however, that the Samaritans and the other tribes of the Shemitic family were able to distinguish accurately in pronunciation the different senses of a word consisting of the same combination of letters; or, at least, that the sense could easily be conjectured "ex serie orationis," supposing the pronunciation the same; under these circumstances we shall adopt the division of Castel, and in the first place give the signification of each of these *species*, upon which their classification must depend in the absence of distinct forms.

5. The first conjugation, or *Pehal*, the Chaldee *Pehal*,

and Hebrew *Kal*, has simply an active transitive or intransitive signification; as, *בָּעַל* *he sold*, *נָסַח* *he ceased*.

The second conjugation, or *Ethpehel*, is the passive of *Pehal*; and, like the Chaldee *Ethpehel* and Hebrew *Niphal*, has, generally speaking, a passive signification; as, *בָּאֵלְךָ* *because there he was revealed unto him*, Gen. xxxv. 7; *לֹא תִשְׁאָלְכֶם* *ye shall not make yourselves unclean with them, that ye be defiled thereby*, Lev. xi. 43.

The third conjugation, or *Pahel*, the *Piel* of the Hebrews, has various senses. First, when the signification of *Pehal* is intransitive, this conjugation renders it transitive; thus, *שׁוּבָה* *thou shalt return*, Gen. iii. 19, of the conjugation *Pehal* is intransitive, but in *Pahel* it is transitive; as, *אֲבִיבְךָ* *must I certainly bring back thy son*, Gen. xxiv. 5. It is causative, Gen. xv. 11, *אֲבִיבְךָ* *Abraham caused them to go away*. Sometimes also it is intensitive

The fourth conjugation, or *Ethpahal*, is the passive of the preceding, and as *Pahel* is frequently causative in an active sense, this is causative in a passive one; as, *נִסְּכָם* *were finished*, Gen. ii. 1, in the sense of having been *caused to be made or finished*.

The fifth conjugation, or *Aphel*, the *Hiphil* of the Hebrew, is usually the causative of *Pehal*; as, *וַיְהִי* *and caused it to be led about*, Exod. xiii. 18. It may have the sense of permitting, declaring, exhibiting what is indicated by *Pehal*: as also a passive sense; thus, *וַיִּשְׁחָט* *he shall be slain*, Num. xviii. 7; *וַיִּמָּשֹׁךְ* *they were anointed*, Num. iii. 3, etc.

The sixth conjugation, like the Hebrew *Hithpacl*, is generally reflexive; as, *וַיִּטְהַר* *he shall cleanse himself*,

𐤀𐤕𐤃𐤀𐤍 *he shall purify himself*. It is sometimes found *actively*; as, 𐤏𐤕𐤃𐤀𐤍𐤀 *they desired*, Num. xi. 4.

We have previously stated, § 1, that each species is inflected through moods, tenses, numbers, persons, and genders.

There are three modes, the indicative, imperative, and infinitive. There is no difference between the subjunctive or potential mood and the indicative in *form*; they can only be distinguished by the sense or context.

The indicative is susceptible of a definition similar to that given to it in other languages.

The imperative mood is only used in commanding, exhorting, or imprecating; its place is supplied by the future in forbidding, dissuading, and deprecating.

The infinitive mood expresses an action or passion; sometimes an intransitive notion *indefinitely*, that is, without restriction to time, person, number, and gender, all of which are regarded in the *finite* verb. This mood exactly resembles the noun in its use, inasmuch as it is capable of receiving *nominal* constructions, especially when used with the prefixes 𐤏, 𐤚, 𐤛, 𐤜. Moreover, the sense resulting from combination with these prefixes is such as is usually conveyed, or may be usually conveyed, by verbal nouns, and hence it is that De Sacy, in his Arabic Grammar, prefers to consider *infinitives* as *verbal nouns*. For instance, the word 𐤍𐤃𐤏𐤕𐤓, which is *when I sent*, may also be rendered by a verbal noun *on my sending*. This is also the case in the Hebrew, which, as well as the Samaritan, approximates to the terse mode of construction followed by the Greeks, who use the article with the infinitive, as, ἐν τῷ πέμπειν. This idiom is further exemplified in the Syntax.

The participle is nothing more than a noun adjective,



carrying with it a notion of action or passion; it is scarcely necessary to remark that the laws for the formation of gender, number, etc., are the same as those for nouns adjective.

There are two *tenses* in the indicative *alone*, the perfect and future. To express our present tense, the same method is adopted as among the Hebrews. Vide Syntax.

The *numbers* are two, singular and plural.

The *persons* in each number of the perfect and future of the indicative are three; but in the imperative mood there is only one person in each number, viz. the second; the place of the third is supplied by the future tense.

There are two *genders*, masculine and feminine. It will be observed that the first persons in each number are common.

Subjoined is a Paradigm of a regular verb through its different conjugations.

## I. PEHAL.

### INDICATIVE MOOD.

#### Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M.    ᑭᑭᑭ	ᑭᑭᑭᑭ
	{ F.    ᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭ
2.	{ M.    ᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭᑭ
	{ F.    ᑭᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭᑭᑭ
1.	ᑭᑭᑭᑭᑭ and ᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭ and ᑭᑭᑭᑭ

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥፃጋጠ	ኃጥፃፃጠ
	{ F.	ጥፃፃላ	ኃጥፃፃጠ
2.	{ M.	ጥፃፃላ	ኃጥፃፃላ
	{ F.	ጠጥፃፃላ	ኃጥፃፃላ
1.		ጥፃፃላ	ጥፃፃኔ

## IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ጥፃ	ጥፃፃ
	{ F.	ጠጥፃ	ኃጥፃ and ኣኃጥፃ

## INFINITIVE MOOD.

ጥፃ                  ጥፃፃ                  ኣጥፃ                  ኣጥፃፃ

Also [according to Cellarius],

ጥፃፃሠ                  ጥፃፃፃሠ                  ኣጥፃፃሠ\*

## PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ጥፃ	ኣጥፃ	ጥጠፃ	ኣጥጠፃ

\* These forms belong rather to the third conjugation. Vide § 10.

## II. ETHPEHEL.

## INDICATIVE MOOD.

## Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	M.	ጥፃጋሉሉ	ጥፃፃጋሉሉ
	F.	ሉጥፃጋሉሉ	ጠፃፃጋሉሉ
2.	M.	ሉጥፃጋሉሉ	ኃፃሉጥፃጋሉሉ
	F.	ሉጥፃጋሉሉ	ኃሉጥፃጋሉሉ
1.		ሉጥፃጋሉሉ	ኃኃጥፃጋሉሉ

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	M.	ጥፃጋሉጠ	ኃፃጥፃጋሉጠ
	F.	ጥፃጋሉሉ	ኃጥፃጋሉሉ
2.	M.	ጥፃጋሉሉ	ኃፃጥፃጋሉሉ
	F.	ጠፃፃጋሉሉ	ኃጥፃጋሉሉ
1.		ጥፃጋሉሉ	ጥፃጋሉኃ

## IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	M.	ጥፃጋሉሉ	ፃፃፃጋሉሉ
	F.	ጠፃፃጋሉሉ	ፃኃፃፃጋሉሉ

## INFINITIVE MOOD.

ፃፃፃጋሉሉ      ሉጥፃጋሉሉ      ሉፃፃፃጋሉሉ

## PARTICIPLE.

ጥፃጋሉኝ

## III. PAHEL.

## INDICATIVE MOOD.

Perfect Tense.

*Same as the Perfect of the First Conjugation.*

Future Tense.

*Same as that of Pehal.*

## IMPERATIVE MOOD.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
2.	M. ᠠᠮᠤᠯᠠ	ᠠᠮᠤᠯᠠ
	F. ᠠᠮᠤᠯᠠ	ᠠᠮᠤᠯᠠ

## INFINITIVE MOOD.

ᠠᠮᠤᠯᠠ

## PARTICIPLE.

ᠠᠮᠤᠯᠠ

## IV. ETHPAHAL.

## INDICATIVE MOOD.

Perfect Tense.

*Same as the Perfect of Ethpehel.*

Future Tense.

*Same as that of Ethpehel.*

## IMPERATIVE MOOD.

*Same as that of the Third Conjugation.*

## INFINITIVE MOOD.

ለጥገላ

ለኛጥገላ

## PARTICIPLE.

ጥገላኝ

## V. APHEL.

## INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥገላ	ኛጥገላ
	{ F.	ለጥገላ	ጠጥገላ
2.	{ M.	ለጥገላ	ኃሉጥገላ
	{ F.	ጠለጥገላ	ኃጠለጥገላ
1.		ለጥገላ	ኃኃጥገላ

Future Tense.

*Same as that of Pehal.*

## IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ጥገላ	ኛጥገላ
	{ F.	ጠጥገላ	ኃኃጥገላ

## INFINITIVE MOOD.

ጸጽጥጋጌ

## PARTICIPLE.

ጥጠጥጋጌ and ጥጋጌ

## VI. ETTAPHAL.

## INDICATIVE MOOD.

Perfect Tense.

*Same as the Perfect of Ethpehel.*

Future Tense.

*Same as that of the Second Conjugation.*

## IMPERATIVE MOOD.

*Same as that of Ethpehel.*

## INFINITIVE MOOD.

ጸጽጥጋጌ

## PARTICIPLE.

*Very rarely occurs, perhaps not at all.*

7. Upon the first conjugation, the following observations will be found useful.

The preterite of the indicative of this conjugation is formed like the Syriac, and differs both from the Hebrew and Chaldee. The difference between the Hebrew and Samaritan in the *singular* is apparent in the third person feminine; the former ending in ם, and the latter in א. In the *plural* number, the Samaritan and Hebrew differ widely, especially in the first and third person; the difference is not so great between the Samaritan and Chaldee, though remarkable in the first and third person feminine, both of which end in נ. Sometimes, however, the *servile* letter א is adopted, as in the Arabic كَتَبُوا, after the masculine termination 7, as will be seen from the examples א7727 Gen. xlix. 23, and א7792 Num. xxxii. 39. It must not be forgotten, however, that in most cases of this kind the pronominal suffix 7 is found; so that א would seem to have been added for the purpose of distinguishing more emphatically between the verbal termination and the suffix.

It will, perhaps, be as well to observe, that the suffix א of the first person singular may be considered as attached to the verbal root by the vowel א; for, as Morinus has observed, א is sometimes expressed, as in Exod. xxxiv. 18, 77777 *I have commanded thee*. This expression of א may be accounted for on the ground that, as all the characteristic terminations of the persons are derivable from the pronouns expressing those persons respectively, we may suppose the whole of the pronoun of the first person, viz. 77777\*,

\* The inserted letter 7, if we suppose it changed into א, will give the suffix for forming the first person singular, as 77777.

added to the root of the verb, without omitting the  $\aleph$ . This will lead us also to determine the vowels by which the other suffixes may be supposed attached to the root, as the second person singular, masculine and feminine, and the whole of the plural, whose initial letters being  $\aleph$ , we may suppose this to be the *mater lectionis* by which they are connected with the verbal root.

The first person plural is usually expressed by double  $\beth$ ; still it is to be found with a single  $\beth$  in the Pentateuch, as the instance produced by Cellarius, from Num. xxi. 7, will prove, where  $\beth\beth\aleph$  *we have spoken*, is read.

8. The future tense of this conjugation is decidedly Chaldaic in its formation; it agrees as closely with the Chaldee as the perfect does with the Syriac, because, though the second person feminine singular is found usually without the paragogic  $\beth$ , it is frequently employed. The last radical of the verb in the future tense is sometimes preceded by  $\aleph$ , the Syriac  $\text{ܐ}$ , and Hebrew  $\text{א}$ ; as,  $\beth\aleph\aleph$  Gen. vi. 7, for  $\beth\aleph\aleph$ . The termination  $\beth\aleph$  of the second and third person plural is sometimes read  $\aleph$  with the omission of the  $\beth$ ; thus,  $\aleph\aleph\aleph$  Num. xxxv. 6,  $\aleph\aleph\aleph$  Gen. viii. 22. This ecthlipsis of Nun no doubt induced Castel and Morinus to consider it as paragogic; the frequent occurrence, however, of this letter, as well as the coincidence of the future generally with the Chaldee, would seem to be a great objection to the opinion entertained by those two scholars.

9. In the imperative mood, the Syriac  $\text{ܐ}$  is very rarely found before the last syllable. It must also be observed, that, in the imperative mood, examples of the plural feminine are very rare. Cellarius gives the following instances:  $\aleph\aleph\aleph$  Gen. iv. 23,  $\aleph\aleph\aleph$  Exod. ii. 20.



10. In the paradigm we have given various forms of the infinitive of *Pehal*, which is sometimes accompanied by the Syriac  $\text{ܥ}$ , but is more frequently without it; the form with  $\text{ܥ}$  being chiefly confined to *Pahel*; in fact, there appears to be no reason why this form should not be *exclusively* confined to *Pahel* (except in the case of the infinitive of *Aphel*, which is generally known by the termination  $\text{ܐܐ}$ ), especially when we consider that *Pehal* and *Pahel* have frequently the same force, like *Kal* and *Piel* in the Hebrew. It must be observed that the *form* with  $\text{ܥ}$  is seldom used when the infinitive is construed with its verb; as,  $\text{ܥܕܡܐ}$   $\text{ܕܡܢܐ}$ , the governing preposition  $\text{ܕ}$  being omitted. The *form* frequently made use of among the Hebrews in this construction is the infinitive of *Kal*, which being usually rendered in the Samaritan version by the infinitive without  $\text{ܥ}$ , is, to say the least of it, a circumstance which favours the supposition previously made, that the *form* without the prefix  $\text{ܥ}$  is exclusively confined to *Pehal*, while that with  $\text{ܥ}$  belongs to some of the other conjugations.

In some instances we find  $\text{ܐ}$  placed before the last radical; as, Num. xxiii. 11,  $\text{ܥܕܡܐ ܕܡܢܐ}$  *thou hast certainly blessed*;  $\text{ܥܕܡܐ ܕܡܢܐ}$  *in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus,  $\text{ܦܕܐ ܕܦܕܐ}$  *just gone out*, Gen. xxvii. 30;  $\text{ܐܡܢܐ ܕܡܢܐ}$  Gen. xxxi. 30. The paragogic  $\text{ܐ}$  of the infinitive is changed to  $\text{ܐ}$  before suffixes; as, Num. x. 36,  $\text{ܐܡܢܐ ܕܡܢܐ}$  *when it rested*, where the paragogic  $\text{ܐ}$  has been changed to  $\text{ܐ}$  before the suffix  $\text{ܐ}$ . The same may be said of the *metabole* of  $\text{ܐ}$  into  $\text{ܐܐ}$  before suffixes, and when the infinitive is in construction; as,  $\text{ܕܡܢܐ ܕܡܢܐ}$  *to purify them*, Num. viii. 7, 21;  $\text{ܕܡܢܐ ܕܡܢܐ}$  *from loving you*, Deut. vii. 8.

11. The first conjugation has two participles, called Benoni and Pehil, corresponding to the Chaldee participles of the same name; the former answers in sense to the Latin participle in *ens*; the latter generally to the perfect participle in *tus*; thus, 𐤁𐤍𐤏𐤓𐤕𐤁 *they who ascend*, οἱ ἀναβαίνοντες; 𐤁𐤍𐤏𐤓 *blessed*, ὁ εὐλογημένος.

Cellarius has given numerous instances in which he considers the active participle as having 𐤔 before the last radical; thus, 𐤁𐤔𐤁𐤍 *he that sheddeth*, Gen. ix. 6; 𐤁𐤔𐤕𐤁 *he that possesseth*, Gen. xiv. 19; 𐤕𐤔𐤕𐤕 *he that revengeth*, Num. xxxv. 21. I strongly suspect, however, that these instances, and others which are met with, are nouns substantive, formed by means of the servile letter 𐤔. Compare 𐤕𐤔𐤍𐤕 *a judge*, 𐤕𐤔𐤏𐤕 *a murderer*, 𐤕𐤔𐤍𐤕, and a multitude of others, all of which are nouns. Cellarius states that Pehil has sometimes an active signification; and gives, as an instance of this, 𐤁𐤍𐤏𐤓𐤕𐤁, Gen. xxiv. 13, which he renders “egredientes;” it is manifest, however, from the passage, that it preserves its usual passive sense; the action denoted by it being one which is manifestly more *perfect* than *inchoative*.

Pehil is found, in Deut. xxi. 23, with 𐤔 instead of 𐤍; as, 𐤕𐤔𐤕𐤍 *he that is hanged*. There are cases also in which this participle seems to have the force of the aorist in Greek; as, for instance, 𐤕𐤍𐤏𐤕 ὁ κτανὼν.

Both participles are sometimes found, like nouns adjective, with 𐤁 emphatic.

12. Remarks on the second conjugation:—The rules observed in the Hebrew for transposing the *sibilants*, on account of the passive character 𐤌, are also found in the three passive conjugations of the Samaritan; as, 𐤁𐤕𐤌𐤍𐤕 *shall be shed*, Gen. ix. 6; 𐤕𐤕𐤌𐤕𐤌 *was beheld*, Exod. ii. 12.

Moreover, after this transposition, if the first radical be א, the Tau is changed into ט; if it be מ, into פ; as, פֿטֿטֿאֿמֿ *he shall be called*, Gen. xvii. 5, for פֿטֿאֿמֿ, from פֿטֿאֿ. Also, אֿטֿפֿמֿאֿ *ye shall be afflicted*, Gen. xlv. 5, for אֿטֿפֿאֿמֿ, from אֿטֿפֿמֿ. The prefix אֿ is sometimes found written אֿ, though rarely. The first person of this conjugation sometimes ends in מֿאֿ; as, Deut. xxxiv. 4, מֿאֿטֿפֿאֿ *I swear*. The second person plural feminine sometimes also ends in אֿמֿ instead of אֿ.

13. In the imperative mood, instead of אֿ we find אֿ, though, as far as I have observed, this is not very frequently the case; as, Gen. xlii. 16, אֿאֿאֿ.

14. The usual form of the infinitive of this conjugation is that first given in the paradigm: the other forms are to be explained in the same manner as in § 10. The two instances, viz. אֿאֿאֿ, Gen. v. 2, and אֿאֿאֿ, Gen. xvii. 13, given by Cellarius, are undoubtedly of the fifth conjugation, which has sometimes a passive sense, as we have shewn in § 5.

15. Remarks on the third conjugation:—The difference between this conjugation and the first has been previously pointed out. It is important to observe that the quadriliteral verbs, as אֿאֿאֿ *he formed*, אֿאֿאֿ *he consoled*, אֿאֿאֿ *he poured forth*, belong to this conjugation, as they do in the Syriac.

Castel marks this conjugation by the insertion of מֿ (to express the vowel *Tsere*) between the last two radicals; as, אֿמֿפֿאֿ. It is found in Deut. ix. 12, under the form אֿאֿאֿ *have become corrupted*, with which *mater lectionis* the last syllable of the root may be usually pronounced.

The imperative of this conjugation is formed like the Syro-Chaldaic. The infinitive, like that of Pchal, is capable

of receiving the terminations *Λ*, *Λ*ζ, under the circumstances mentioned in § 10.

The participles of this conjugation, as well as the imperative, are formed like the Syro-Chaldaic.

16. Remarks on the fourth conjugation:—What has been said of the second conjugation will also apply here; the usual forms of the infinitive are *Λ*ζϣⲓⲗⲁⲛ and *Λ*ϣⲓⲗⲁⲛ.

17. Remarks on the fifth conjugation:—It has been previously stated (§ 5) that Aphel has sometimes a passive sense. The prefix *Λ* is often changed to *Ⲱ*; as, Gen. xxxv. 2, *ⲗⲗⲰⲱⲗⲗ · ⲗⲰⲱⲗ* *purify yourselves, and be clean*; so *ⲗⲓⲓⲓⲓⲓ* for *ⲗⲓⲓⲓⲓⲓ*. The feminine plural imperative of this conjugation may end in *ⲗⲛ*; as, Gen. iv. 23, *ⲗⲛⲁⲛⲁⲛⲁ* *hearken*; it is, however, very rarely used.

The usual form of the infinitive is that given in the paradigm: other forms are met; as, Gen. xxix. 7, *ⲙⲗⲱⲗ* *to be collected*. Also *ⲉⲗⲗⲗ* *to be circumcised*, Gen. xvii. 13.

The participial forms in use are *ϣⲓⲗⲱ* and *ⲱⲛⲓⲗⲱ*.

18. Remarks on the sixth conjugation:—This conjugation is thought by Castel to arise from the *absorption* of the second *Λ* of the Syriac Ettaphal; thus, *ⲛⲣⲙⲁⲗ* is read for *ⲛⲣⲙⲁⲗⲗ*; *ϣⲓⲗⲁⲛ* for the Syriac *ⲡⲉⲗⲗⲗ*, in the formation of which one of the Syriac *ⲗ*'s is omitted.

These remarks will be sufficient for the *perfect* verbs. We now proceed to the consideration of the *imperfect* verbs.

### IMPERFECT VERBS.

19. Those verbs which, on account of certain peculiarities in their roots, vary in their inflection from the paradigm previously given of a *perfect* verb, are called *imperfect* verbs. They are divided into three classes; Defective, Quiescent,

and Anomalous verbs; in which order they will be considered.

### DEFECTIVE VERBS.

20. Of these verbs there are two classes,—those which lose their *first* radical, and those which lose their *second*.

The verbs of the first class are, as in Hebrew and Chaldee, such as have *Nun* for their first radical; those of the second class, such as have their second and third radicals the same.

### DEFECTIVES OF FIRST CLASS.

21. Verbs of this class follow, for the most part, the same rules as in the Hebrew and Syriac. The future of the indicative, the imperative, and infinitive of *Pehal*, also the whole of the conjugation *Aphel*, omit, *generally* speaking, the *נ*. These verbs are, for the most part, regular in the other conjugations, except *Ettaphal*.

(a) Examples of the future of *Pehal* are, *נִפְּחָל* for *נִפְּחָלָא*; *נִפְּחָנָא* for *נִפְּחָנָא* *we will go up*; *נִפְּחָנָא* for *נִפְּחָנָא*, etc.

(β) Examples of the imperative are, *פֹּחֵל* for *פֹּחֵלָא*; *פֹּחֵל* for *פֹּחֵלָא*; *פֹּחֵל* for *פֹּחֵלָא*, etc. Sometimes *נ* is inserted in the future and imperative between the remaining radicals; as, *פֹּחֵלָא* *he shall go*; *פֹּחֵלָא* *go out*. On this account *נ* may be made the *mater lectionis* in every case.

(γ) Examples of the infinitive are, *פֹּחֵלָא* for *פֹּחֵלָא*; *פֹּחֵלָא* for *פֹּחֵלָא*; *פֹּחֵלָא* for *פֹּחֵלָא*, etc.

(δ) Examples of *Aphel* are, *פֹּחֵלָא* and *פֹּחֵלָא*, Gen. xiv. 18; *פֹּחֵלָא* *causing to go up*, Lev. xi. 45.

(ε) Examples of *Ettaphal* are, *פֹּחֵלָא* Exod. xix. 11, for *פֹּחֵלָא*; *פֹּחֵלָא*, Num. x. 17.

Cellarius gives two instances in which *נ* is omitted from the perfect; as, Gen. xiv. 10, *פֹּחֵלָא*; also, xxiv. 63, *פֹּחֵלָא* *he went*

*out.* This is, however, very rarely the case, and such deviations are remarkable rather as anomalies. Many of these verbs are regular; as,  $\text{𐤀𐤃𐤃}$  *he slew*,  $\text{𐤀𐤃𐤃}$  *he fell*, etc.

The sense of the different conjugations is, of course, the same as in the perfect verb.

#### DEFECTIVES OF SECOND CLASS.

22. Verbs of this class are mostly regular; the chief irregularities are observable in the whole of *Pehal* (the participle excepted), and in the whole of the fifth conjugation, where the third radical is usually omitted.

(a) Examples of the preterite of *Pehal*; Gen. xxxviii. 11,  $\text{𐤀𐤃𐤃}$  *he entered*, for  $\text{𐤀𐤃𐤃}$ , which is found in full, Gen. xiv. 5. So Gen. xxxviii. 9, with  $\text{𐤀}$  interpolated,  $\text{𐤀𐤃𐤃}$ . The feminine of the third singular is found in full  $\text{𐤀𐤃𐤃}$ , but without the last radical,  $\text{𐤀𐤃𐤃}$ , Gen. xlii. 21. Similarly  $\text{𐤀𐤃𐤃}$  and  $\text{𐤀𐤃𐤃}$  are read for  $\text{𐤀𐤃𐤃}$ , etc.

For the future,  $\text{𐤀𐤃𐤃}$  Gen. xxxii. 11,  $\text{𐤀𐤃𐤃}$ ,  $\text{𐤀𐤃𐤃}$ , like  $\text{𐤀𐤃𐤃}$  of *Castel*.

(β) Examples of the imperative mood are;  $\text{𐤀𐤃𐤃}$ , Gen. xxx. 3, also read fully  $\text{𐤀𐤃𐤃}$ . The feminine singular is found in full, Num. xxi. 27,  $\text{𐤀𐤃𐤃}$ . The plural  $\text{𐤀𐤃𐤃}$  for  $\text{𐤀𐤃𐤃}$  is found, Deut. i. 7.

(γ) Examples of the infinitive are,  $\text{𐤀𐤃𐤃}$  for  $\text{𐤀𐤃𐤃}$ , or in *Pahel* for  $\text{𐤀𐤃𐤃}$ , Exod. xvii. 12. So  $\text{𐤀𐤃𐤃}$  in *Pahel*, etc.

(δ) Examples of the fifth conjugation: *perfect*,  $\text{𐤀𐤃𐤃}$  and  $\text{𐤀𐤃𐤃}$  for  $\text{𐤀𐤃𐤃}$ , etc.; *future*,  $\text{𐤀𐤃𐤃}$ , Gen. xxvii. 10. *Imperative mood*,  $\text{𐤀𐤃𐤃}$  Exod. vi. 11, or with a *mater lectionis*,  $\text{𐤀𐤃𐤃}$ . The form  $\text{𐤀𐤃𐤃}$ , found in Exod. x. 1, seems to be contracted from  $\text{𐤀𐤃𐤃}$ . *Infinitive mood*,  $\text{𐤀𐤃𐤃}$  for  $\text{𐤀𐤃𐤃}$ , Deut. ix. 28.

(ε) The instances given in the preceding paragraphs, in which the forms are uncontracted, seem to belong to the conjugation Pahal; in fact, the only means of distinguishing the first and third conjugation in form appears to be by considering the *apocopated* forms to belong to Pehal, and the *perfect* forms to Pahal; as, 𐤒𐤌𐤌𐤎, Gen. xix. 10; 𐤌𐤌𐤍, etc.

(ζ) The passive of Pehal is not apocopated; as, 𐤐𐤐𐤑𐤕𐤕, etc.; while Ettaphal loses its middle radical; as, 𐤐𐤑𐤕𐤕, etc.

The observations made in this and the preceding section will be found sufficient without a paradigm.

#### QUIESCENT VERBS.

23. Verbs are called *quiescent* whenever, among the letters constituting the root, any one of the quiescents 𐤒, 𐤕, 𐤍, 𐤒, as they are improperly called, is found.

These verbs may be divided into three classes; first, such as are *quiescent* in the first radical; second, those which are *quiescent* in the second; third, those *quiescent* in the third radical.

The Samaritan mode of inflecting these verbs is very like the Syro-Chaldaic.

#### QUIESCENTS OF FIRST CLASS.

##### *In Aleph, or Pe-Aleph.*

24. The class of verbs, whose first radical is 𐤕, is inflected more like the *perfect* verb than any other class of *quiescents*. The following observations will supply the place of a paradigm. In the first and fifth conjugations, the initial 𐤕 is changed into 𐤍 whenever it is preceded by a

*servile formative*. For example, in Pehal, from ᠠᠮᠤ᠋ᠸ comes ᠠᠮᠤ᠋ᠸᠠ *I will say*; so, for ᠠᠮᠤ᠋ᠸᠤ we find ᠠᠮᠤ᠋ᠸᠤ, etc.

The same law is also observable in the passive forms; as, Gen. xvii. 1, ᠯᠠᠭᠤ᠋ᠨᠠᠸ *walk*; ᠯᠠᠭᠤ᠋ᠨᠤ, also ᠯᠠᠭᠤ᠋ᠨᠤ, etc.

The Aleph is sometimes omitted; as, Deut. vii. 10, ᠸᠠᠸᠠᠸᠠᠸ *to destroy it*; in Exod. iii. 2, we find the passive ᠯᠠᠭᠤ᠋ᠨᠤ; but in Gen. vi. 21, the apocopated form ᠯᠠᠭᠤ᠋ᠨ is given, unless it be read ᠯᠠᠭᠤ᠋ᠨᠠ, Aphel used in a passive sense.

Cellarius adduces an instance in which the *quiescent* is changed to ᠸ; as, ᠯᠠᠭᠤ᠋ᠨᠸ, Gen. xi. 31. This is very rare, and I cannot call to mind another instance of it.

In such forms as ᠯᠠᠭᠤ᠋ᠨ, ᠯᠠᠭᠤ᠋ᠨᠤ, etc., the ᠠ is manifestly changed to ᠸ; this sometimes takes place in Aphel, as well as in the passive forms. There does not seem to me, however, to be any reason for exclusively confining this *metabole* to those conjugations. The example adduced by Cellarius, viz. ᠯᠠᠭᠤ᠋ᠨ, in the conjugation Aphel, may also be referred to the first or third conjugation.

### *In Yod, or Pe-Yod.*

25. The *quiescents* whose first radical is ᠮ are formed much in the same way as Hebrew verbs of the same kind.

The Yod is usually omitted in the future and imperative of Pehal, but in Aphel is changed to ᠸ.

(a) Examples of the future: ᠭᠠᠸ for ᠭᠠᠸᠠᠸ; ᠭᠠᠸ for ᠭᠠᠸᠠᠸ; though it may be written regularly as ᠠᠭᠠᠸᠠᠸ, Gen. xxi. 10, not ᠠᠭᠠᠸᠠᠸ.

(β) Examples of the imperative mood are, ᠭᠠᠸ for ᠭᠠᠸᠠᠸ *sit thou*; so from ᠸᠯᠠᠭ we have ᠸᠯ, ᠮᠸᠯ, etc.

(γ) Examples of the fifth conjugation: ᠯᠠᠭᠤ᠋ᠨᠠ *I will add*, Gen. viii. 21; ᠸᠦᠸᠠᠸ for ᠸᠦᠸᠠᠸᠠᠸ. The infinitive ᠸᠠᠸᠠᠸᠠᠸ,



Gen. xlv. 5, etc. There are cases, however, in which the *m* is not changed; as, Gen. iv. 7, *ḥḡṃḥ*, instead of *ḥḡṃḥ*. Again, *ḡṃḥ* for *ḡḥḥ*, Exod. xiv. 21.

(δ) The *m* sometimes undergoes the same change for the passive conjugations as in Aphel; thus, *ḡḥḥḥ*; *ḡḥḥḥ* from a radix *ḡḥḥ*, etc.

(ε) Those cases in which the *m* is omitted in the perfect tense, as in Gen. ix. 23, where *ḡḡ* is found for *ḡḡḡ*, are to be marked as anomalies. The same may be said of the presence of Yod where it should be absent; as *ḡḥḥḡ*, Deut. xxxi. 19.

26. Verbs in Aleph and Yod are usually regular, except in the cases mentioned in the preceding sections.

#### QUIESCENTS OF SECOND CLASS.

##### *In Vau, or Ayin-Vau.*

27. The only class of verbs worthy of note under this head are those whose middle radical is Vau. The following paradigm with *ḡṃ* or *ḡṃṃ* will give the student an idea of the peculiarities of verbs of this class:—

#### I. PEHAL.

##### INDICATIVE MOOD.

##### Perfect Tense.

Person.	Singular.	Plural.
3.	M. <i>ḡṃṃ</i> or <i>ḡṃ</i>	<i>ḡḡṃṃ</i>
	F. <i>ḡḡṃṃ</i> or <i>ḡḡṃ</i>	<i>ḡḡḡṃṃ</i>
2.	M. <i>ḡḡṃṃ</i>	<i>ḡḡḡḡṃṃ</i>
	F. <i>ḡḡṃṃ</i>	<i>ḡḡḡḡṃṃ</i>
1.	<i>ḡḡṃṃ</i>	<i>ḡḡḡṃṃ</i>

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ሠንዋጠ	ኃንሠንዋጠ
	{ F.	ሠንዋሉ	ኃሠንዋጠ
2.	{ M.	ሠንዋሉ	ኃንሠንዋሉ
	{ F.	ኃጠሠንዋሉ	ኃሠንዋሉ
1.	~	ሠንዋሉ	ሠንዋኃ

## IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ሠንዋ	ንሠንዋ
	{ F.	ጠሠንዋ	ጓኃሠንዋ

## INFINITIVE MOOD.

ሠንዋ      ሠንዋሠ      ሠንዋሠ      ኃሠንዋሠ

## PARTICIPLES.

Present    ሠላዋ                      Past    ሠጠዋ

28. Remarks on the first conjugation:—The *preterite* of this conjugation strongly resembles the Syriac. In the paradigm of Pehal, we have given two forms of the third person singular, one with and the other without the *mater lectionis*. The third person plural may be similarly written; as, ܐܝܬܐ, Gen. xxxvii. 35; in fact, the *mater lectionis* is sometimes absent in the other persons.

The *future* tense is generally read with ܐ; it is, however, found without it; as, Deut. xiii. 8, ܐܝܬܐܢ *it shall spare*; ܐܝܬܐܢ *they will go*, for ܐܝܬܐܢ, Exod. xxxii. 1; ܐܝܬܐܢ for ܐܝܬܐܢ, Deut. xxviii. 52.

The imperative mood is like the Chaldee and Hebrew. When the ultimate or penultimate is a guttural or Resh, the Vau is frequently omitted; as, ܐܝܬܐ *inhabit*, Gen. xxxv. 1, for ܐܝܬܐ; also, ܐܝܬܐ *go*, etc.

In this case the ܐ, though omitted in the imperative, is sometimes found in the future; as, ܐܝܬܐܢ, Gen. xxiv. 55; the rule, however, for omission in the future is, generally speaking, the same as that for the imperative.

Of the infinitive mood, we have given various forms; those which are preceded by ܐ belong rather to the third conjugation; thus, ܐܝܬܐܢ, Gen. xxxi. 7, is *transitive*, whereas the signification of Pehal is *intransitive*, as will be seen by consulting Gen. xxxviii. 10, where ܐܝܬܐ intransitively is *to be evil*. Compare also ܐܝܬܐ, Gen. xxiv. 3, and xiii. 6.

The *mater lectionis* of the participle of the present is sometimes changed to ܐ; thus, instead of ܐܝܬܐ, we find ܐܝܬܐ, Exod. iii. 5; sometimes ܐ is changed to ܐ, as in the anomalous verb ܐܝܬܐ; sometimes for Aleph, ܐܝܬܐ or ܐܝܬܐ is written; as, ܐܝܬܐ, Num. xiii. 20; ܐܝܬܐ, Gen. xv. 14, etc. Such forms seem to carry considerable emphasis.



[illegible]

29. Remarks on the second conjugation:—This conjugation is like the Syriac in its formation; thus, ܐܡܪܐܐ *was pleased*, Gen. iv. 5; ܥܡܪܐܐ, Exod. xxxii. 30, etc. The student who is acquainted with the paradigm of the Syriac verb in Ayin-Vau will find no difficulty in recognising the tenses, etc., of the conjugation Ethpehel.

30. Remarks on the third conjugation:—This conjugation may be generally known by the characteristic ܡ, as in the Syriac. It is, however, rarely used. Compare the Chaldee Pahel.

31. Remarks on the fourth conjugation:—This conjugation is sometimes read with the characteristic ܡ; as, ܡܡܦܐܐ. The difficulty of distinguishing between it and Ethpehel may have led to the adoption of ܝ instead of ܡ, and the duplication of the last radical; as, ܝܝܝܦܐܐ, Gen. xvi. 2; ܡܡܝܦܐܡ, xxviii. 13.

32. Remarks on the fifth conjugation:—Aphel is generally accompanied by the *mater lectionis* ܡ; as, ܥܡܬܐ; though the ܡ may be omitted before the syllabic suffixes; as, ܐܡܦܐ, Gen. xxi. 29; ܐܐܦܬܡ, xlv. 4. There are some few instances in which ܐ is put for ܡ; as, ܦܐܘܡ *shall distress*, Deut. xxviii. 53, 55. The characteristic *pre-formant* ܐ is very frequently changed to ܐ, as in the perfect verbs.

33. The sixth conjugation is scarcely distinguishable from the second, except as regards the sense.

#### QUIESCENTS OF THIRD CLASS.

34. The *quiescent* verbs of this class have ܐ, ܐ, ܡ, ܝ for their third radical. The two latter terminations are rarely found; thus, ܡܐܝܐ, Num. xxiii. 21, which is

usually quoted as *Pehal*, seems to be *Pahel*, from the root  $\text{𐤱𐤣𐤱}$ . The two other instances given by Cellarius, viz.  $\text{𐤱𐤮𐤴}$ , from Gen. xxxvii. 35, and  $\text{𐤴𐤱𐤴}$ , Exod. vii. 20, may be obsolete forms, at least the latter; for the former may be considered as *Pahel*, the first conjugation *Pehal* not being in use.

The usual termination of *quiescents* of this class is  $\text{𐤱}$ . The following is a paradigm of verbs of this kind with  $\text{𐤱𐤴𐤱}$  *he wept*.

## I. PEHAL.

## INDICATIVE MOOD.

## Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	$\text{𐤱𐤴𐤱}$	$\text{𐤴𐤴𐤱}$
	{ F.	$\text{𐤱𐤴𐤱}$	$\text{𐤱𐤴𐤱}$
2.	{ M.	$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
	{ F.	$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
1.		$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
	{ F.	$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
2.	{ M.	$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
	{ F.	$\text{𐤴𐤴𐤱𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$
1.		$\text{𐤱𐤴𐤱𐤱}$	$\text{𐤴𐤴𐤱𐤱𐤱}$





as, **ጠኳሠ** to number, Gen. xv. 5; **ጠሏላሠ** to see, Exod. iii. 4.

The plural feminine of the participle is found in Gen. xli. 54, **ኃላጠላሠ**. It will be observed that Benoni and Pehil do not differ in form.

36. Remarks on the second conjugation:—The following are examples of the preterite: Gen. xvii. 1, **ጠሏላላላ**; **ጠዓላላላ**, Exod. xiv. 21; **ላጠጠጋላላ**, Gen. xxxii. 30, etc. An instance of the future will be found in Gen. ix. 14.

37. Remarks on the third conjugation:—This conjugation is usually terminated in the third preterite by **ጠ**; as, **ጠሏላ**, Exod. xv. 25; **ጠኳላ**, Gen. xxix. 13.

The other instances given by Cellarius, viz. **ጻፍኋ** and **ጻላጊጠ**, are of the conjugation Pehal.

38. The passive of the third conjugation cannot be distinguished from that of the first, except by the sense; they have the same forms.

39. The fifth conjugation is supported by the following examples:—For the *preterite*—Gen. xix. 24, **ጠፃጊጻ**; **ላላላላላላ**, viii. 9; **ጻፍኋላ**, viii. 13; **ጻዓላላ**, xxxi. 20. For the *future*—**ጠዓላላ** *I will increase*, Gen. xii. 2; **ጠገኋላ**, xv. 1; though in both cases they may be *preterites* for the future. (*See the Syntax.*) For the *imperative mood*—**ጠሠሠላ**, Gen. xxiv. 14. For the *infinitive mood*—**ጻላላላላላላ**, Gen. xxiv. 19; **ጻላላጠሠሠ**, xxxvii. 22. For the *participle*—**ጠፍኋሠ**, Gen. vi. 17. In the infinitive and participle, the examples produced are exceedingly pertinent.

40. Cellarius has given the form **ጠጊገላላላ**, from Castel, as belonging to the sixth conjugation; it occurs but very seldom. The following paradigm contains the remaining conjugations.

## PARADIGM OF QUIESCENTS IN THE THIRD RADICAL.

No.	Person.	ETHIPEHEL.	PAHEL.	ETHPAHAL.	APHEL.	ETTAPHAL.	INDICATIVE MOOD.	
							Perfect Tense.	Future
Singular.	3. { M. F.	ጠደፃሉኦኦኦ ሉጠደፃሉኦኦኦ	ጠደፃ ሉጠደፃ	S A M E A S	ጠደፃኦ ሉጠደፃኦ	ጠደፃሉኦኦኦ ሉጠደፃሉኦኦኦ		ጠደፃሉኦጠ ጠደፃሉኦኦኦ
	2. { M. F.	ሉጠደፃሉኦኦ ሉጠደፃሉኦኦ	ሉጠደፃ ጠሉጠደፃ		ሉጠደፃኦ ጠሉጠደፃኦ	ሉጠደፃሉኦኦኦ ሉጠደፃሉኦኦኦ		ጠደፃሉኦኦኦ ጠደፃሉኦኦኦ
	1.	ጠሉጠደፃሉኦኦ	ሉጠደፃ		ሉጠደፃኦ	ጠሉጠደፃሉኦኦኦ		ጠደፃሉኦኦኦ ጠደፃሉኦኦኦ
Plural.	3. { M. F.	ገደፃሉኦኦ ጠደፃሉኦኦ	ገደፃ ጠደፃ		ገደፃኦ ጠደፃኦ	ገደፃሉኦኦኦ ጠደፃሉኦኦኦ		ገደፃሉኦኦኦ ጠደፃሉኦኦኦ
	2. { M. F.	ኃገሉጠደፃሉኦኦ ኃሉጠደፃሉኦኦ	ኃገሉጠደፃ ኃሉጠደፃ		ኃገሉጠደፃኦ ኃሉጠደፃኦ	ኃገሉጠደፃሉኦኦኦ ኃሉጠደፃሉኦኦኦ		ኃገሉጠደፃሉኦኦኦ ኃሉጠደፃሉኦኦኦ
	1.	ኃገጠደፃሉኦኦ	ኃገጠደፃ		ኃገጠደፃኦ	ኃገጠደፃሉኦኦኦ		ኃገጠደፃሉኦኦኦ ኃገጠደፃሉኦኦኦ
Singular.	3. { M. F.	ጠደፃሉጠ ጠደፃሉኦኦ	ጠደፃጠ ጠደፃኦ		ጠደፃጠ ጠደፃኦ	ጠደፃሉኦጠ ጠደፃሉኦኦኦ		ጠደፃሉኦጠ ጠደፃሉኦኦኦ
	2. { M. F.	ጠደፃሉኦኦ ኃገጠደፃሉኦኦ	ጠደፃኦኦ ኃገጠደፃኦኦ		ጠደፃኦኦ ኃገጠደፃኦኦ	ጠደፃሉኦኦኦ ኃገጠደፃሉኦኦኦ		ጠደፃሉኦኦኦ ኃገጠደፃሉኦኦኦ



## ANOMALOUS VERBS.

41. This class of verbs must be distinguished from the *Defectives* and *Quiescents*, inasmuch as the latter are *regular*, though varying from the paradigm of a *perfect* verb, while the former apparently follow no regular rule, but, in consequence of peculiar combinations of letters, undergo certain changes which sometimes cannot be accounted for by referring them to any class of verbs previously considered. There are ten of these verbs which, from their frequent occurrence, may be advantageously explained in this place.

I. THE SUBSTANTIVE VERB 𐤀𐤆𐤅 *he was*.

## INDICATIVE MOOD.

## Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤀𐤆𐤅	𐤆𐤆𐤅
	{ F.	𐤀𐤆𐤅	(𐤅)𐤇𐤆𐤅
2.	{ M.	𐤀𐤇𐤆𐤅	𐤅𐤆𐤀𐤇𐤆𐤅
	{ F.	𐤇𐤀𐤇𐤆𐤅	𐤅𐤀𐤇𐤆𐤅
1.		𐤀𐤇𐤆𐤅	𐤅𐤅𐤇𐤆𐤅

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤀𐤇𐤆𐤇 or 𐤇𐤆𐤇	𐤅𐤆𐤀𐤇
	{ F.	𐤇𐤆𐤇𐤀 or 𐤇𐤆𐤀	𐤅𐤇𐤆𐤇
2.	{ M.	𐤇𐤆𐤇𐤀 or 𐤇𐤆𐤀	𐤅𐤆𐤀𐤀
	{ F.	𐤅𐤇𐤆𐤇𐤀 or 𐤅𐤇𐤆𐤀	𐤅𐤇𐤆𐤀
1.		𐤀𐤇𐤆𐤀 or 𐤇𐤆𐤀	𐤇𐤆𐤅

## IMPERATIVE MOOD.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
2.	$\left\{ \begin{array}{l} \text{M. } \text{ܡܝܕܝܐ} \\ \text{F. } \text{ܡܝܕܝܐ} \end{array} \right.$	$\begin{array}{l} \text{ܝܕܝܐ} \\ (\text{ܕܡܡܝܕܝܐ}) \end{array}$

## INFINITIVE MOOD.

ܡܝܕܝܐ, or ܝܕܝܐ Gen. xviii. 18.

There are no participles. The third masculine future is sometimes further apocopated; as, ܡܝܕܝܐ, Gen. xxviii. 14. The first person masculine is also read ܡܝܕܝܐ, Gen. xvii. 8. This verb is, for the most part, regular in the *perfect tense* of the indicative, and in the imperative mood, both of which follow *quiescents* of the third class.

II. THE VERB ܐܡܝܢ *there is*.

This verb is the same as the Syriac ܐܡܝܢ and Hebrew ܐܝܢ; it is frequently found in the Syriac New Testament. Examples of the Samaritan are, Exod. xvii. 7, ܐܡܝܢܐ ܕܝܕܝܐ ܕܝܕܝܐ *Is God among us?* The medial letter ܡ is sometimes omitted; as, ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ ܕܝܕܝܐ *truly God is in this place*, Gen. xxviii. 16.

The *initial* letter is often omitted, especially when *suffixes* are used; as, ܕܝܕܝܐ ܕܝܕܝܐ *if thou art*, Gen. xxiv. 42; ܕܝܕܝܐ ܕܝܕܝܐ, *whether ye are*, Deut. xiii. 3. The negative adverb ܐܡܝܢ is compound of this verb and ܐܝܢ. Compare the Syriac ܐܡܝܢ which is derived from ܐܝܢ and ܐܡܝܢ by crasis and ecthipsis. (See Schaaf's Syriac Lexicon.)

III. THE VERB 𐤒𐤓𐤕 *he lived.*

## PEHAL.

This conjugation, which has an *intransitive* sense, is rarely used; as, 𐤓𐤕𐤕 *she shall live*, Gen. xii. 13; xxvii. 40; 𐤓𐤕, Gen. iii. 22, which should be read 𐤓𐤕𐤓, vide Deut. v. 26; 𐤒𐤕𐤕𐤕 *ye shall live*, Exod. i. 22.

## PAHEL.

This conjugation, which is *transitive*, is often found; as, 𐤕𐤓𐤕𐤓 𐤕𐤓𐤕𐤓 *they will save thee alive*, Gen. xii. 12; 𐤒𐤓𐤕𐤕 *I will make alive*, Deut. xxxii. 39. It is also found written 𐤒𐤕𐤕; as, 𐤕𐤕𐤕 *keep alive*, Num. xxxi. 18. Compare 𐤒𐤕𐤕𐤕𐤕, Gen. i. 20, which is rather of the fifth conjugation.

## APHEL.

This conjugation is formed from a root which may be supposed to arise from the *metathesis* of the initial radicals, viz. 𐤒𐤕𐤕; as, 𐤓𐤕𐤕𐤕 *he lived*, passim; 𐤕𐤕𐤕𐤕𐤕𐤕 *saved alive*, Num. xxxi. 15; 𐤕𐤕 · 𐤒𐤕𐤕𐤕𐤕𐤕 *to save the people alive*, Gen. i. 20, xlv. 5.

## ETTAPHAL.

This conjugation is used *intransitively*; as, 𐤓𐤕𐤕𐤕𐤕, *he lived*, Gen. xxv. 7; 𐤕𐤕𐤕𐤕 *live*, Gen. xlii. 18.

The other conjugations are rarely met with.

IV. THE VERB 𐤕𐤕𐤕 *he descended.*

This verb, which is the same as the Syriac ܕܡ and Chaldee ܕܡ, is written for 𐤕𐤕𐤕, whence it is formed by changing 𐤕 into 𐤕.

## PEHAL.

## INDICATIVE MOOD.

## Perfect Tense.

This is, for the most part, *regular*. Sometimes the primitive form is read; as, ḲḲḲḲ *she let down*, Gen. xxiv. 16, 45.

## Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ḲḲḲḲ	ḲḲḲḲḲḲ
	{ F.	ḲḲḲḲḲ	ḲḲḲḲḲḲ
2.	{ M.	ḲḲḲḲḲ	ḲḲḲḲḲḲ
	{ F.	ḲḲḲḲḲḲḲḲ	ḲḲḲḲḲḲ
1.		ḲḲḲḲḲ	ḲḲḲḲḲ

N.B. It must not be inferred that all these forms are in use; some few are given by analogy. ḲḲḲḲḲḲ occurs in Gen. xlii. 38, xliv. 29, but, from its transitive sense, may be referred to Pahel or Aphel.

## IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ḲḲ or ḲḲḲ	ḲḲḲḲ
	{ F.	ḲḲḲḲḲ	ḲḲḲḲḲḲ

## INFINITIVE MOOD.

ḲḲḲḲ

The participles are formed in the usual manner; as, Deut. ix. 21, Gen. xxviii. 12.

## APHEL.

## INDICATIVE MOOD.

## Perfect Tense.

The two persons of this tense mostly used are, the third singular; as, ḶṶṶṶ Exod. xix. 20; ḶḶḶḶḶ Gen. xxiv. 18; and third plural, ṽḶṶṶṶ Gen. xlv. 11.

## Future Tense.

The third plural, ṽṽḶṶṶṶ, Num. i. 51. Second plural, ṽṽḶṶṶṶ, Gen. xlv. 29. The other persons are sometimes met with.

## IMPERATIVE MOOD.

Person.	Singular.	Plural.
2. {	M. ḶṶṶṶ	ṽḶṶṶṶ
	F. ṾḶṶṶṶ	ṽṽḶṶṶṶ

## INFINITIVE MOOD.

ḶṶṶṶṶ Gen. xxxvii. 25.

The *passive* form of this verb also occurs; as, ḶṶṶṶḶḶ, Gen. xxxix. 1; ḶṾṶṶḶḶ, Num. x. 17, etc.

V. THE VERB ᠑ḶṾṶ *he gave*.

## PEHAL.

## INDICATIVE MOOD.

## Perfect Tense.

This is formed *regularly*. The instance ᠑ṾṾṶṶ, from Lev. x. 17, given by Cellarius, must be referred to Pahel. Compare Lev. xix. 20.



## Future Tense.

This is regular, like verbs in Pe-Yod. It is, however, sometimes formed from ܐܠܐ, Hebrew יָזַל.

## IMPERATIVE MOOD.

Person.	Singular.	Plural.
2. {	M. ܐܝܬܐ; also, ܐܠܐ Gen. xxx. 26;	ܐܝܬܐ
	ܐܝܐ Gen. xlii. 37.	
	F. ܡܐܝܐ Gen. xxx. 14.	ܐܝܬܐ

## INFINITIVE MOOD.

ܐܠܐ

ܐܠܐܐ

## PARTICIPLES.

Present.

Past.

ܐܝܬܐ; also, ܐܝܬܐܐ Gen. xlix. 21.

ܐܝܬܐܐ

The latter participle appears to be used in Gen. xxxviii. 14, ܐܝܬܐܐ *she was given*. This is probably the case with the instances mentioned under the *perfect tense*. In Lev. xix. 20, our version has “liberty given her,” though it should rather be *he has not given her liberty*; a change of nominative which has been adopted in Lev. x. 17, correctly.

The passive forms also occur; as, ܐܝܬܐܐܐ, Lev. x. 14; ܐܝܬܐܐܐܐ, Lev. xxvi. 25; ܐܝܬܐܐܐܐ, Lev. xxiv. 20. Also the participle ܐܝܬܐܐ, Exod. v. 16, 18.

VI. THE VERB ܐܠܐ *he died*.

This is the same as the Syriac ܐܠܐ, Chaldee מות.

## INDICATIVE MOOD.

## Perfect Tense.

The middle letter of the whole of this tense is **𐤎**; as, **𐤀𐤎𐤁** *he died*; **𐤀𐤀𐤎𐤁** *she died*, Gen. xxiii. 2; **𐤃𐤀𐤎𐤁** *they died*, Exod. iv. 19, etc.

## Future Tense.

This is exactly like verbs in Ayin-Vau; as, **𐤀𐤆𐤁𐤀**, **𐤀𐤆𐤁𐤀**, etc.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
<b>𐤀𐤆𐤁</b> Deut. xxxii. 50.	<b>𐤃𐤀𐤆𐤁</b>

## INFINITIVE MOOD.

<b>𐤀𐤆𐤁</b>	<b>𐤀𐤆𐤁𐤁</b>	<b>𐤀𐤎𐤁𐤁</b>
------------	-------------	-------------

## PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
<b>𐤀𐤆𐤁</b>	<b>𐤃𐤀𐤀𐤁</b> Gen. xxx. 1.	<b>𐤀𐤎𐤁</b>	<b>𐤃𐤀𐤎𐤁</b>

VII. THE VERB **𐤁𐤆𐤀** *he went*.

## INDICATIVE MOOD.

## Perfect Tense.

This follows the form of verbs in Ayin-Vau; as, **𐤁𐤆𐤀** *he went*, Gen. xxii. 13.

## Future Tense.

In this tense ʾ is omitted, on account of the guttural ʿ.  
(Vide § 28 of this Chapter.)

The INFINITIVE MOOD is ܡܝܬܐ; as, ܡܝܬܐ ܠܝܝܬܐ *to go*, Deut. xxix. 18.

VIII. THE VERB ܠܝܬܐ *he went*.

## PEHAL.

## INDICATIVE MOOD.

In this mood the verb is formed *regularly*.

## IMPERATIVE MOOD.

*Singular.*

*Plural.*

ܠܝܬܐ or ܠܝܬܐ

ܠܝܬܐ or ܠܝܬܐ

## INFINITIVE MOOD.

ܠܝܬܐ ܡܝܬܐ Gen. xi. 31.

The corresponding conjugation Ethpehel is also found;  
as, ܠܝܬܐ ܡܝܬܐ *walk*, Gen. xvii. 1; ܠܝܬܐ ܡܝܬܐ *walking*, Gen. iii. 8.

IX. THE VERB ܡܝܬܐ *he came*.

Compare the Syriac ܡܝܬܐ.

## PEHAL.

## INDICATIVE MOOD.

## Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. ᐃᐱᐱ also ᐱᐱᐱ Gen. xlv. 1. { F. ᐱᐱᐱᐱ	ᐱᐱᐱ ᐱᐱᐱᐱ
2.	{ M. ᐱᐱᐱᐱᐱ { F. ᐱᐱᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ
1.	ᐱᐱᐱᐱᐱ and ᐱᐱᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱᐱ

## Future Tense.

This is formed *regularly* according to verbs in Pe-Aleph, and *quiescents* of the third class.

## IMPERATIVE MOOD.

ᐃᐱᐱ Gen. xxxvii. 13, and ᐱᐱᐱᐱ ᐱᐱᐱ

## INFINITIVE MOOD.

ᐱᐱᐱ                      ᐱᐱᐱᐱᐱ                      ᐱᐱᐱᐱᐱ  
 Gen. xxxvii. 10.      Gen. xlii. 15.                      Num. x. 21.

## PARTICIPLES.

	<i>Singular.</i>	<i>Plural.</i>
Present.	{ M. ᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱ also ᐱᐱᐱᐱᐱᐱᐱᐱ
	{ F. ᐃᐱᐱᐱᐱ	Gen. xxx. 38. ᐱᐱᐱᐱᐱᐱ Gen. xli. 29.

## APHEL.

## INDICATIVE MOOD.

The perfect and future tenses are formed as usual; thus, *מֵאֵלָה* *he brought*, Gen. xxxvii. 2; *מֵאֵלָלָה* *he shall bring*, etc.

## IMPERATIVE MOOD.

*Singular.*

*Plural.*

*מֵאֵלָה*

*מֵאֵלָלָה*

## PARTICIPLES.

*מֵאֵלָלָה* Exod. x. 4.

*מֵאֵלָלָה* Deut. viii. 16.

This verb is very frequently used in Pehal.

X. THE VERB *אָבַל* *he was able*.

## INDICATIVE MOOD.

The *perfect* tense of this verb is *regularly* inflected.

The *future* follows the law of verbs in Pe-Yod; as, *אָבַל* *I shall be able*, Deut. xxxi. 2; *אָבַלְתָּ*, *thou shalt be able*, Exod. xviii. 23, etc. There are cases, however, in which the Hebrew anomaly is adopted; as, *אָבַלְתִּי* *I shall be able*, Num. xxii. 11.

The infinitive, *אָבַלְתִּי*, occurs Num. xiii. 31.

## CHAPTER IV.

## THE PARTICLES.

1. The Particles, which form the third part of speech, are generally understood to comprehend the Pronoun, Adverb, Preposition, Conjunction, and Interjection; or, in other words, all those parts of speech recognized in Greek and Latin, and in the modern European languages, with the exception of the Verb and Noun.

## PRONOUN.

2. The Pronoun, as being the most prominent and important of the grammatical divisions included in the term Particle, will be considered in the first place. The Samaritan pronouns may be divided into two classes, as in the other Shemitic languages, viz. *Separables* and *Inseparables*; the latter (except the relative) are sometimes called *Suffixes*, the propriety of which term will appear hereafter.

Under the head of *Separables* are included, Personal Pronouns in the nominative and vocative cases, Demonstratives, sometimes the Relative (which is, however, generally expressed by a *prefix*), and the Interrogative Pronouns.

Under the head of *Inseparables* are classed, Personal Pronouns in the oblique cases or preceded by a preposition, Relative, Reflexive, and Possessive Pronouns.

## SEPARABLE PRONOUNS.

## PERSONAL.

3. The personal pronouns are, as in other languages, of the first, second, and third persons, in both numbers.

There is only one form for both genders of the first person in each number; in the other persons there is a distinct form for each gender, as the subjoined table will shew:—

TABLE OF PERSONAL PRONOUNS.

<i>Pers.</i>	<i>Singular.</i>		<i>Plural.</i>
1. COM.	ܐܢܐ, ܡܢܐ, ܡܢܨܢܐ	<i>I.</i>	ܕܢܗܢܐ, ܕܢܐ <i>we.</i>
2.	<div> <div> M. ܐܢܐ, ܐܢܐ  F. ܡܐܢܐ </div> <div> </div> </div>	<i>thou.</i>	<div> ܕܢܐܢܐ  ܕܡܢܐܢܐ </div> <i>ye.</i>
3.	<div> <div> M. ܐܢܐ, ܐܢܐ  F. ܡܢܐܢܐ, ܡܢܐ </div> <div> </div> </div>	<i>he.</i>  <i>she.</i>	<div> ܕܢܐܢܐ  ܕܡܢܐܢܐ </div> <i>they.</i>

There is another form of the first person singular, viz. ܐܢܐ, which sometimes occurs; this form and that first given in the table correspond exactly to the Chaldee ܐܢܐ and ܐܢܐ; while the second and third forms are the Hebrew ܐܢܐ and ܐܢܐ. The two forms of the second person masculine are the same as ܐܢܐ and ܐܢܐ.

The second person feminine is found in Gen. xxiv. 23, *without* a line over it; it corresponds to the Hebrew ܐܢܐ, which is usually written ܐܢܐ.

The first form of the third person masculine is the same as ܐܢܐ, while the second is the Syriac ܐܢܐ.

With the first form of the third feminine, compare the Chaldee and Hebrew ܐܢܐ.

The second form of the first person plural is manifestly the Chaldee ܐܢܐ.

With the forms of the second plural, compare the Chaldee ܐܢܐܢܐ, ܐܢܐܢܐ.

With the two forms of the third plural, compare ܐܢܐܢܐ masc. and ܐܢܐܢܐ fem.; for, by interchanging the quiescents ܐ and ܐ

‘of the same organ,’ the Chaldee forms are easily transformed to the Samaritan.

#### DEMONSTRATIVE PRONOUNS.

4. These are included in the following table:—

<i>Singular.</i>		<i>Plural.</i>
M. ܕܐ, ܕܡܕܐ, ܕܡܝܕܐ	<i>this.</i>	C. ܕܡܠܐ <i>these, those.</i>
F. ܕܐ, ܕܐܐ	<i>this.</i>	
C. ܕܐ, ܕܐ	<i>this, that.</i>	

Compare the first form of the masculine singular with the Chaldee ܕܐ, and the second and third with the Hebrew ܕܐ.

With the feminine forms, compare the Chaldaean ܕܐܐ.

The first forms of the masculine and feminine, as will be observed, are repeated as of common gender; this arises from their indiscriminate use, somewhat similar to that of ܕܐ and ܕܐ among the Hebrews.

With the common form of the plural, compare ܕܡܠܐ.

It must be observed, that many of the Personal and Demonstrative Pronouns receive ܕ emphatic as a *prefix*; thus, ܕܐܐܐܐܐ *that very place*. Again, ܕܡܠܐܐܐܐܐ *these very stones*.

#### RELATIVE PRONOUNS.

5. Like the Hebrews, the Samaritans have a *separable* relative pronoun, viz. ܐܐܐ; its use, however, is generally superseded by the *prefix* ܐ, like the Chaldee ܐ from ܐܐ. It is common in number and gender; thus, ܐܐܐܐܐܐ *thy stranger, who is in thy cities*, Exod. xx. 10; ܐܐܐܐܐܐܐܐܐ *thy gods, which brought thee up*, Exod. xxxii. 4.



## INTERROGATIVE PRONOUNS.

6. There are two forms of this pronoun; the first ܐܢܝ, Chald. ܐܢܝ, which is used of persons, and equivalent to our *who?*—the second ܐܝܢܐ, Chald. ܐܝܢܐ, used of things, and like our *what?* Thus, ܡܢ ܐܢܝ ܕܒܝܬܐ *whose daughter are you?* and, ܐܝܢܐ ܕܐܝܢܐ *what is his name?* The neuter form ܐܝܢܐ, as it may be called, sometimes appears to lose its sense when used with prefixes; thus, ܐܝܢܐ *like as*. There is also another interrogative form ܐܢܝ, found in Gen. xxxii. 29; as, ܡܢ ܐܢܝ ܕܐܝܢܐ *why seek for my name?*

Before proceeding to the Inseparable Pronouns, it must be observed that, to express the words ‘self,’ ‘the same,’ ‘the very one,’ the Samaritans follow the Hebrews in substituting ܐܢܝ for its equivalent ܐܢܝ, as in Gen. vii. 13, ܐܢܝ ܕܐܢܝܢ ܕܝܝܡܐ *in this very day*. Compare the Syriac ܐܢܝ which is used in a similar manner; as, Rom. ix. 3, ܐܢܝ ܐܢܝܢ *I myself*. So 1 Cor. vi. 7, ܐܢܝܢ ܐܢܝܢ *you yourselves*.

It is probable that ܐܢܝܢ, synonymous with ܐܢܝ, as well as ܐܢܝ *the soul*, are used as reciprocals, in the sense of the Latin ‘seipsum.’ This inference is justified by the numerous examples found in the New Testament, in which it is so employed by the Syrians.

The Samaritans apparently use ܐܢܝ *the heart*, reciprocally; as in Gen. xviii. 12, where we find ܐܢܝܢ ܕܐܢܝܢ ܕܐܢܝܢ *and Sarah laughed within her heart*, i. e. herself.

## INSEPARABLE PRONOUNS.

7. These Pronouns, which may also be called *suffixes*, from the peculiarity of their being joined to the end of

words with which they coalesce, include the Personal Pronouns with a preposition, Reflexives, and Possessives.

They are contained in the following table:—

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
1. COM.	𐤀, 𐤁	𐤅, 𐤆
2.	{ M. 𐤂, 𐤃 F. 𐤄𐤀, 𐤄𐤁, 𐤄	𐤅𐤅, 𐤅𐤆𐤇, 𐤅𐤆𐤈 𐤅𐤀𐤁, 𐤅𐤂, 𐤅𐤃, 𐤅𐤆𐤈
3.	{ M. 𐤄, 𐤅, 𐤆 F. 𐤄, 𐤆	𐤅𐤄, 𐤅𐤅, 𐤅𐤆 𐤅𐤀𐤄, 𐤅𐤀, (𐤅𐤅)

These inseparables are not joined to nouns, verbs, and particles *indiscriminately*; it will be proper therefore to make a few remarks on their use.

With respect to the *first* person, it must be observed, that the form 𐤀 of the singular is joined to nouns of both numbers; thus, from 𐤁 comes 𐤁𐤁 *my lord*; from 𐤁𐤅 *sons*, we have 𐤁𐤁𐤅 *my sons*, which is contracted into 𐤁𐤅, as in the Hebrew.

There are some instances in which 𐤀 is joined to verbs; as, 𐤁𐤅𐤅 *he sent me*, Gen. xlv. 5, Exod. iii. 14. This is frequently the case when the letter immediately preceding the *suffix* is essentially radical.

The second form, however, is that usually found with verbs; as, 𐤁𐤅𐤅𐤅 *thou hast blessed me*; 𐤁𐤅𐤅𐤅𐤅 *he shall see me*, etc.

Both forms of the *first* person plural are used with nouns and verbs; instances of the first are, 𐤅𐤅𐤅𐤅 *our God*; 𐤅𐤅𐤅𐤅𐤅 *our sepulchres*; 𐤅𐤅𐤅𐤅𐤅 *our fathers*. Again, 𐤅𐤅𐤅𐤅𐤅 *he made us go up*, Exod. xxxii. 1; 𐤅𐤅𐤅𐤅𐤅 *thou*

*hast led us out*, Num. xxi. 5. Instances of the second form are, ኃሉሕጠጊሉ *our sister*, Gen. xxiv. 60; ኃሉጠጋኛ *he delivered us*, Exod. ii. 19.

8. Upon the suffix **ሕ** of the *second* person, the following remarks may be made.

It is found with nouns of both numbers for the masculine gender; and, for the feminine gender, with nouns plural; as, ሕፋጊሉ *your God*; ሕሉዓልኝ ፡ ሕዓል *your son and your daughter*; ሕሉፋልሉ *your fathers*; ሕጠጋጠጋ *your eyes*, etc. In Gen. xix. 12, ጠ is inserted before the terminal **ሕ**; for, in speaking of Lot's daughters, we find ሕጠሉጋል *your daughters*. This insertion of ጠ must not be confounded with the feminine form ሕጠ, which is used with singular nouns; as, Gen. iii. 16, ሕጠዓልኝ *your husband*; ሕጠጋሉኛ *your seed*, Gen. xvi. 10.

The form **ሕ** is also found with verbs; as, ሕሕዳላ *he loved thee*; ሕሉሕጠዮሉ *have I established thee*, Exod. ix. 16; ሕፋጊህሉ *I will send thee*, Gen. xxxii. 26. The terminal ሕ with the *epenthetic* ኃ is usually found with the future tense; as, ሕኃጥልህሉ *I will make thee*, Gen. xii. 2; ሕኃለጃልህሉ *I will restore thee*, Gen. xxviii. 15, etc.

The ጠ of the feminine form ሕጠ is usually omitted when joined with a particle; as, ሕጊ *to thee*, Gen. xx. 16; ሕኃሕ *from thee*, Gen. xxx. 2; ሕጠጊ is found in Exod. ii. 7.

The first form ኃጊሕ of the *second* person *plural* masculine is found with nouns and verbs; but with the latter it is generally not suffixed immediately, but with the interposition of the characteristic of the accusative case; as, ኃጊሕፋጊሉ *your God*; ኃጊሕሉፋልሉ *your fathers*; ኃጊሕሉጠ ፡ ዓለጋጠኝ *and will lead you*, Gen. xlviii. 21. It is also found with particles; as, ኃጊሕጊ *to you*, ኃጊሕሕጋ *with you*, etc., though

in this case the second form  $\text{ܕܢܝܢ}$  is usually employed; as,  $\text{ܕܢܝܢܢܝܢ}$  *from you*, Deut. ii. 4, etc.

The latter form is not only found with the particles, but also with nouns; as,  $\text{ܕܢܝܢܢܝܢ} \cdot \text{ܕܢܝܢ} \cdot \text{ܕܢܝܢܢܝܢ} \cdot \text{ܕܢܝܢ}$  *in your heart and in your soul*, Deut. xi. 18.

The last form in both genders, viz.  $\text{ܕܢܝܢ}$ , is a verbal suffix, and is formed by means of the *epenthetic*  $\text{ܕ}$ , from  $\text{ܕܢܝܢ}$ , like  $\text{ܕܢܝܢ}$  from  $\text{ܕܢܝܢ}$ .

The first two forms of the feminine plural are joined to nouns; as,  $\text{ܕܢܝܢܢܝܢ}$  *your soul*; sometimes by the insertion of  $\text{ܕ}$ , as in the case of the masculine suffixes; thus,  $\text{ܕܢܝܢܢܝܢ}$  *your father*, Gen. xxxi. 5. The other forms of the feminine are found with verbs.

9. The form  $\text{ܕ}$  of the *third person singular* is found with nouns of both numbers, also with verbs; as,  $\text{ܕܢܝܢܢܝܢ}$  *his head*;  $\text{ܕܢܝܢܢܝܢ}$  *her seed*;  $\text{ܕܢܝܢܢܝܢ}$  *he set him*, Gen. xlvii. 7;  $\text{ܕܢܝܢܢܝܢ}$  *I drew him forth*, Exod. ii. 10. In the masculine gender,  $\text{ܕ}$  is sometimes *suffixed* by the interposition of  $\text{ܕ}$ ; as,  $\text{ܕܢܝܢܢܝܢ}$  *his father-in-law*, Exod. iii. 1;  $\text{ܕܢܝܢܢܝܢ}$  *he shewed him*, Exod. xv. 25. The  $\text{ܕ}$  was probably added to mark distinctly the difference between the word and its suffix. Compare remarks on verbs, § 7.

The second form  $\text{ܕ}$  of the masculine gender, is used with plural nouns, as,  $\text{ܕܢܝܢܢܝܢ}$  *his eyes*;  $\text{ܕܢܝܢܢܝܢ}$  *his sons*, Gen. ix. 1; Chald.  $\text{ܕܢܝܢܢܝܢ}$ , Syriac  $\text{ܕܢܝܢܢܝܢ}$ , etc.

This terminal is found also with singular nouns and particles, in which case  $\text{ܢܝܢ}$  is inserted before the suffix; as,  $\text{ܕܢܝܢܢܝܢ}$  *his father*, Gen. xlv. 1, xlvii. 11;  $\text{ܕܢܝܢܢܝܢ}$  *his brother*, Exod. xvi. 15;  $\text{ܕܢܝܢܢܝܢ}$  *upon him*, etc.

The suffix  $\text{ܕܢܝܢ}$  of common gender, formed by the *epenthetic* Nun from  $\text{ܕܢܝܢ}$ , is used with verbs; as,  $\text{ܕܢܝܢܢܝܢ}$  *I will*

*destroy him*, Exod. xxxii. 33; *ሕመኑህላኝ shall hate her*. Deut. xxii. 13. It must be observed that it is mostly employed with the *future* tense, and, comparatively speaking, is very seldom found with the preterite; as, *ሕመኗ he placed him*, Deut. xxxii. 10.

The first two forms of the *plural* number *masculine* are joined with nouns of the singular number, the second being that which is usually employed; as, *ሕንጻቸው their hand*, Gen. xxxvii. 22; *ሕንጻህንታቸው on their left hand*, Exod. xiv. 22. Also with nouns of the plural number; as, *ሕንጻቸው their fathers*, Exod. xii. 40; *ሕንጻቸው Gen. xii. 5*.

The third form, *ሕን*, is masculine, and is only employed with verbs; as, *ሕንሕንሕን I will bless them*, Num. vi. 27; *ሕንሕንሕን ሕንሕንሕን they struck them and bruised them*, Num. xiv. 45. This suffix is not, however, used exclusively, since the simple form *ሕን* occurs; as, *ሕንሕን he slew them*, Gen. xiv. 16; *ሕንሕን*, Num. xvi. 39. Vide Deut. ix. 17.

The *feminine* forms of this person, viz. *ሕን* and *ሕን*, are used with nouns of both numbers; as, *ሕንሕንሕን their judgment*, Num. xxvii. 5; *ሕንሕንሕን their father*, Num. xxvii. 7, etc.

The last form, *ሕን* of the feminine gender, may be joined to verbs, but very seldom occurs. The student must be careful to distinguish it from the same form, which is used for the first person plural.

These pronouns, it will be observed, serve for the Personal Pronouns in the oblique cases, for the Possessives, and Reciprocals.

10. The relative pronoun is usually expressed by the *prefix* *ከ*, which is employed like the Chaldee *כ*.

## ON THE MODE OF SUFFIXING.

11. In adding the inseparables to nouns of the absolute state, the  $\aleph$  characteristic of the feminine is changed into  $\aleph$ ; as,  $\aleph2\aleph\aleph$  *a handmaid*,  $\aleph\aleph2\aleph\aleph$  *my handmaid*, Gen. xvi. 2. If the noun be plural, the terminal  $\aleph$  or  $\aleph$  of the plural *formative* is omitted, and the suffix added to the remaining part; as, from  $\aleph\aleph\aleph$  *sons*, comes  $\aleph\aleph\aleph$  *his sons*, etc.

But if the noun be in the emphatic state, the  $\aleph$  is wholly omitted, and the suffix takes its place; as,  $\aleph\aleph\aleph$  *the soul*,  $\aleph\aleph\aleph$  *my soul*;  $\aleph\aleph\aleph$  *the wife*,  $\aleph\aleph\aleph$  *thy wife*;  $\aleph\aleph\aleph$  *fathers*,  $\aleph\aleph\aleph$  *our fathers*.

12. There are three nouns which deserve especial consideration; these are,  $\aleph$  *a father*;  $\aleph$  *a brother*;  $\aleph$  *a father-in-law*. These nouns are connected with their suffixes by inserting  $\aleph$ , like the Chaldee and Syriac; or  $\aleph$ , like the Hebrew.

The following are examples of this peculiarity:—

Examples of  $\aleph$ ; as,  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph\aleph$ , etc., with  $\aleph$ ;  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph\aleph$ , with  $\aleph$ .

Examples of  $\aleph$ ; as,  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph\aleph$ , etc., with  $\aleph$ ; and  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph\aleph$ , etc., with  $\aleph$ .

Examples of  $\aleph$  are rare; as,  $\aleph\aleph\aleph$ , Exod. xviii. 1;  $\aleph\aleph\aleph\aleph$ , Gen. xxxviii. 13. Also with  $\aleph$  in Gen. xxxviii. 25; as,  $\aleph\aleph\aleph$  *her father-in-law*.

This is not, however, the case with the suffix of the first person; for in Gen. xx. 12, we find  $\aleph\aleph\aleph$  *daughter of my father*; and in Gen. iv. 9,  $\aleph\aleph\aleph$  *am I my brother's keeper?* In both these instances, however, the nouns are in 'regimen,' which may probably account for the deviation from the general rule.

13. The suffixes are usually added to verbs without changing any letter; as, *𐤌𐤁𐤅𐤇𐤃* *he led me*, Gen. xxiv. 27; *𐤇𐤆𐤏𐤓𐤕* *they made thee go up*, Exod. xxxii. 4, etc.

Quiescents of the third radical in *𐤕* or *𐤕* sometimes vary from this rule. These letters may be changed into *𐤕*; as, *𐤁𐤆𐤕𐤁𐤕* *he numbered them*, Num. i. 19; *𐤁𐤕𐤕𐤏𐤕* *he delivered us*, Exod. ii. 19; *𐤁𐤆𐤕𐤏𐤕* *he overlaid them*, Exod. xxxvi. 36. They are also sometimes omitted; as, *𐤌𐤁𐤕𐤕𐤕* *he shall see me*, Exod. xxxiii. 20.

14. The *epenthetic* *𐤁* between the verb and its suffix is so often used by the Samaritans, that, by coalescing with the *suffixes* themselves, an entirely new series would seem to have arisen. See the table, p. 72.

15. The *interposition* of *𐤕* which sometimes occurs may be accounted for by supposing it to be a contraction of the case-mark *𐤕𐤕*; thus, *𐤕𐤕𐤁𐤕𐤏𐤕*, Deut. iii. 3, is the same as *𐤕𐤕𐤕𐤕 · 𐤁𐤕𐤏𐤕*; similarly, *𐤁𐤆𐤕𐤕𐤕𐤕* for *𐤁𐤆𐤕𐤕𐤕 · 𐤕𐤕𐤕* *they saw them*. In fact, the pronominal suffixes, especially *𐤁𐤕* and *𐤁𐤕*, are frequently found separated from the verb by *𐤕𐤕*; as, *𐤁𐤕𐤕𐤕𐤕 · 𐤇𐤕𐤕𐤕* *he will bless you*, Deut. i. 11; *𐤁𐤕𐤕𐤕 · 𐤇𐤕𐤕* *he blessed them*, Exod. xxxix. 43.

16. There are cases in which the methods employed by the Hebrews in suffixing the particles have also been adopted by the Samaritans; thus, *𐤕𐤕𐤕𐤕𐤕*, Gen. xix. 16, 30; instead of which *𐤕𐤕𐤕𐤕*, Gen. xxxvi. 6, and *𐤕𐤕𐤕𐤕* Num. xxxvi. 2, are more usually employed. Such instances of Hebrew usage are perhaps due to the carelessness of the copyists, who from their acquaintance with that language, may have foisted in forms which are undoubtedly opposed to Samaritan usage.

## ADVERB.

17. The adverbs, as well as the prepositions and conjunctions, may perhaps be considered as having been originally substantives in the constructive state. Some of them consist of *radical* letters alone; as, **ᠠᠳᠠᠳ** *suddenly*; **ᠵᠠᠭ** *against*; **ᠰᠤᠭ** *before*. Others are formed with *serviles*; as, **ᠠᠶᠢᠭᠠᠨᠠᠨ** *little*, or *too little*; **ᠵᠠᠨᠤᠨᠠᠨ** *in order that*, etc. It is scarcely worth while, in a rudimentary work like the present, to discuss the senses of the substantives from which these particles are derived. The syntax of the adverb will be found in the Chapter on that subject.

A list of adverbs is subjoined, slightly differing from that given by Cellarius, which will be found exceedingly useful for reference.

ᠵᠠᠭ	where	ᠠᠨᠠᠵᠠ	may
ᠶᠤᠰᠤᠭ	} hitherto ( <i>a</i> )	ᠵᠠ	behold, lo!
ᠶᠤᠰᠤᠭ		ᠠᠶᠢᠭᠠᠨᠠᠨ	moreover
ᠶᠤᠰᠤᠭ	} so, also	ᠶᠤᠳᠤ	then; <i>also</i> ᠠᠶᠤᠳᠤ
ᠵᠠᠶᠤᠰᠤᠭ		ᠵᠤᠰ	when, since
ᠵᠤᠰᠤᠭ	verily	ᠵᠤᠰᠤ	already
ᠵᠠᠭ	not; <i>prohibitive</i>	ᠠᠶᠢᠭᠠᠨᠠᠨ	like as, Lev. xix. 34.
ᠵᠠᠭ	if, since, where;	ᠶᠤᠰᠤᠭ	like as
	Heb. ᠶᠤᠰ	ᠵᠤᠰ	so, also
ᠶᠤᠰᠤᠭ	before that	ᠠᠶᠢᠭᠠᠨᠠᠨ	not
ᠵᠤᠰᠤᠭ	so, just as	ᠵᠤᠰ	oh that, perchance
ᠵᠤᠰ	why, because	ᠵᠤᠰᠤᠶᠤᠰ	} only
ᠠᠶᠢᠭᠠᠨᠠᠨ	for ᠶᠤᠰ behold	ᠵᠤᠰᠤᠶᠤᠰ	
ᠶᠤᠰᠤᠭ	here, hither	ᠠᠶᠢᠭᠠᠨᠠᠨ	not, nothing
ᠠᠶᠢᠭᠠᠨᠠᠨ	however	ᠶᠤᠰᠤᠶᠤᠰ	wherefore ( <i>β</i> )



גַּלְגַּל in vain, gratis	הָדָר hitherto, moreover
מֵכַּן since	מֵהָדָר hitherto, more
כֵּן how	בְּדָר suddenly
לְעֵלָּא above	לְעֵלָּא לְעֵלָּא little, too little
מֵהָנָּה whence ( $\beta$ )	הָרַב much, exceedingly
כֵּן } now	מֵהָנָּה and מֵהָנָּה now ( $\gamma$ )
מֵהָנָּה } now	הָמָּה same as הָרַב
מֵהָנָּה } as far as	הָנָּה there

The adverb marked ( $\alpha$ ) is generally used of the *continuation* of time. The final  $\aleph$  is omitted with a suffix; as,  $\aleph\aleph\aleph$ , Exod. ix. 17.

Those marked ( $\beta$ ) are interrogative adverbs. The former is from  $\aleph\aleph$  and  $\aleph$ ; Greek  $\delta\iota\acute{o}\tau\iota$ . The latter is a compound of  $\aleph\aleph$  and  $\aleph\aleph$ , that is *from where*; Latin *unde*; Greek,  $\pi\acute{o}\theta\epsilon\nu$ .

The adverb marked ( $\gamma$ ) is the Hebrew  $\aleph\aleph$ ; it is properly an imperative mood; its plural,  $\aleph\aleph\aleph$ , is found in Gen. xlv. 4, but the singular form,  $\aleph\aleph\aleph$ , may be used in a plural sense; as in Exod. xii. 3.

The student is recommended to get this table of adverbs by heart; inasmuch as frequent recurrence to the Lexicon, in the present state of Samaritan lexicography, is not only tedious, but requires more than ordinary skill and perseverance to render it practically useful.

## PREPOSITION.

18. The Prepositions may be divided into two classes, like the Pronouns, viz. Separables and Inseparables or Prefixes. As regards the former class, it is sufficient to

observe that they are generally employed as in the other Shemitic languages.

The following Table of them, formed from that of Cellarius, will be read advantageously, inasmuch as it contains those which are mostly in use:

2 $\aleph$ at, to	$\aleph\bar{\gamma}2$ } at, to
2 $\aleph\aleph$ at, to, near	$\gamma\aleph2$ }
22 $\gamma9$ on account of	22 $\gamma9\aleph$ same as 22 $\gamma9$
2 $\aleph9$ between	$\gamma92\aleph$ below, beneath
$\aleph\gamma29$ beside, except	$992\aleph$ without, from ( $\gamma$ )
$9\aleph9$ after, behind	$\aleph\aleph\aleph\aleph$ within
$\aleph\gamma\gamma$ on account of ( $a$ )	$9\aleph$ from, before
$\aleph9\aleph9$ behind, after	$\gamma\gamma\aleph$ as far as
$\aleph2\aleph2\aleph$ for, in the place of	2 $\gamma$ upon ( $\delta$ )
2 $\gamma9\aleph$ over against; <i>also</i> <i>with prefix 2.</i>	$\aleph\gamma$ with, together with
$\aleph\aleph\aleph$ under, below; <i>with</i> <i>prefix <math>\aleph</math></i>	2 $9\gamma$ against, afar; <i>with</i> <i>prefix 2, accord-</i> <i>ing to, nigh to</i>
$\aleph\gamma2$ } within	$\aleph\gamma\gamma$ } before, in the
$9\gamma2$ <i>also</i> $\gamma\gamma2$ }	$\aleph\gamma$ } presence of;
2 $\aleph2$ beyond, afar ( $\beta$ )	<i>also with the prefixes 2, <math>\aleph</math></i>

The preposition marked ( $a$ ) is accompanied by 2 $\gamma$ , Gen. xx. 3; it is like the Hebrew  $\text{ל}$ .

That marked ( $\beta$ ) is read, in some cases, with  $\aleph$  prefixed. The preposition ( $\gamma$ ) is formed by means of a double prefix. ( $\delta$ ) also is formed in a similar manner to ( $\gamma$ ); thus, 2 $\gamma2\aleph$  is a *pleonasm*, with the same force as 2 $\gamma$ .

The pronominal suffixes are added to these prepositions in the same way they are added to nouns; thus,  $\aleph\aleph\gamma$  *with me*;  $\aleph9\aleph$  *from thee*;  $2\gamma9\aleph9$  *after them*, etc.

19. Some of these prepositions, as in the Hebrew, insert **𐌹** between themselves and the suffix; as, **𐌹𐌆𐌺𐌹** *upon him*; **𐌹𐌆𐌺𐌹** *upon us*; **𐌹𐌆𐌺𐌹** *in thy presence*; **𐌹𐌆𐌺𐌹** *before them*, etc.

The two prepositions བླ་ and ལྟ་, which latter is used for the Hebrew לָ, are found with and without the ར་ inserted; as བླ་བླ་ *between thee*; བླ་བླ་བླ་ *between you*; ལྟ་ལྟ་ *to you*; ལྟ་ལྟ་ལྟ་ *to them*, etc.

Generally speaking, the others adopt the common rule, though there are many exceptions.

20. The preposition  $\Sigma\nabla$  not only assumes  $\pi$ , but, in addition to it,  $\tau$ ; as, Gen. xxxviii. 13, xlv. 1,  $\tau\pi\tau\Sigma\nabla$ ; in the latter place, however, the  $\tau$  is marked by a small horizontal stroke, signifying that the letter was inadvertently inserted.

For further information respecting the construction of the Prepositions, see the Syntax.

### INSEPARABLE PREPOSITIONS.

21. These consist of single letters, and are joined to nouns, to verbs in the infinitive, and to particles, by *prefixing* them: from which circumstance the name sometimes given to them is derived.

These prepositions are 𐤅, 𐤆, 𐤇, 𐤈, corresponding exactly to the same *prefixes* in Hebrew. It will be observed that the complete forms 𐤅𐤍 and 𐤆𐤍 are generally used with the *suffixes*.

The following examples will shew how these prepositions are connected with the *suffixes*: *ᠠᠨᠠᠭ* in *you*; *ᠠᠨᠠᠭ* in *them*; *ᠠᠨᠠᠭ* to *him*; *ᠠᠨᠠᠭ* to *us*, etc.; *ᠠᠨᠠᠭ* from *thee*, Gen.

xxx. 2; 𐤆𐤀𐤆𐤏 *like as thee*, Deut. xviii. 18. For further information, see the Syntax.

## CONJUNCTIONS.

22. The following list is from that given by Cellarius:

𐤎𐤀 or, either	𐤆𐤏𐤏	} lest ( <i>a</i> )
𐤀𐤏𐤀 but	𐤆𐤏𐤏𐤏	
𐤏𐤏𐤀 unless	𐤏𐤀 same as 𐤀𐤏𐤀	
𐤀𐤎𐤏𐤀 if not, unless	𐤀𐤏𐤀 because, for ( <i>β</i> )	
𐤆𐤀 if	𐤏𐤀 because, if, that	
𐤏𐤀 also, moreover	𐤏𐤏 because	
𐤏𐤎𐤏𐤏 in order that; also	𐤎𐤏𐤏 because; also with the	
𐤆𐤏𐤏 but [with prefix 𐤏	prefix 𐤏	
𐤏𐤏 but, only; lest	𐤆𐤏 same as 𐤆𐤀	
(Gen. iii. 3.)		

The conjunction marked (*a*) is read with 𐤏𐤏; as, 𐤀𐤏𐤏 *so as not*. That marked (*β*) is found with 𐤀𐤏 in the sense of *that not*; and with 𐤆𐤀 in the sense of *but that*.

The prefix 𐤏 *and*, is also a conjunction; it is not *conversive*, as in Hebrew.

## GENERAL REMARKS ON THE PARTICLES.

23. We must not omit to mention here the *prefix* 𐤆, which is rarely used in the Samaritan with the force of the Greek article, like the corresponding Hebrew *prefix* 𐤇, except in some nouns purely Hebrew; as, 𐤆𐤎𐤀𐤏𐤀 *the God*; 𐤆𐤏𐤀𐤀 *the man*. It is also employed with the pronouns; as, 𐤀𐤏𐤀𐤀 *he*; 𐤀𐤎𐤀𐤀 *she*; 𐤏𐤏𐤀 and 𐤆𐤏𐤀 for 𐤏𐤏 and 𐤆𐤏 respectively; 𐤏𐤎𐤏𐤀 *these*, 𐤏𐤏𐤀𐤀 *they*, etc.

The following are instances of its use with the participles;

𐤎𐤋𐤏𐤓 𐤀 𐤂𐤏𐤕𐤓𐤌𐤎𐤏𐤔, Exod. xiv. 19; 𐤏𐤓𐤕𐤓 𐤀 𐤀𐤎𐤏𐤕𐤏𐤕𐤏𐤎, Levit. xi. 45; 𐤕𐤏𐤕𐤏𐤕𐤏𐤎, Deut. i. 44.

24. The use of 𐤓, as explained in the previous article, must be carefully distinguished from that in which it is interrogative; as, 𐤓𐤕𐤏𐤕𐤏𐤕𐤏𐤕 𐤀 𐤕𐤏𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *am I my brother's keeper?* Gen. iv. 9; so in Gen. xlv. 3, 𐤓𐤕𐤏𐤕𐤏𐤕𐤏𐤕 𐤀 𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *is my father yet alive?* etc. In Deut. xxxii. 6, 𐤏 is put for 𐤓; as, 𐤓𐤕𐤏𐤕𐤏𐤕𐤏𐤕 𐤀 𐤕𐤏𐤕𐤏𐤕𐤏𐤕 *is not he thy father?*

25. The Samaritans do not appear to employ 𐤓 as a *suffix* like 𐤎 of the Hebrews, expressive of *motion* or *rest*. For though 𐤓𐤕𐤏𐤕𐤏𐤕 is sometimes found without the preposition 𐤕, 𐤓 can scarcely be held to supply its place; because instances occur of 𐤕𐤏𐤕𐤏𐤕 without 𐤓, as in Gen. xii. 5, where ellipses of the preposition 𐤕 are manifest.

## ON THE PERMUTATION OF LETTERS.

26. No letters in the Samaritan language undergo such various permutations as those which are usually, though improperly, called gutturals; viz. 𐤕, 𐤔, 𐤓, 𐤏. The letter 𐤕 is very frequently written for 𐤔; as, 𐤓𐤕𐤏𐤕𐤏𐤕 for 𐤓𐤔𐤏𐤕𐤏𐤕; 𐤓𐤕𐤏𐤕 for 𐤓𐤔𐤏𐤕; 𐤕𐤓𐤕 for 𐤕𐤔𐤓, etc.

This letter is also found written for 𐤏; as, 𐤓𐤕 *if*, for 𐤓𐤏; 𐤓𐤕𐤏𐤕𐤏𐤕 for 𐤓𐤏𐤕𐤏𐤕𐤏𐤕. So 𐤓𐤕𐤏𐤕 for 𐤓𐤕𐤏𐤕 *a mother*; 𐤕𐤕𐤏𐤕 for 𐤕𐤏𐤕𐤏𐤕, etc. On the other hand, 𐤏 is found for 𐤕; as, 𐤏𐤕𐤏𐤕 for 𐤕𐤕𐤏𐤕, etc. The guttural 𐤔 is found for 𐤕; as, 𐤔𐤕𐤏𐤕 for 𐤕𐤕𐤏𐤕. Also for 𐤏; as, 𐤓𐤕𐤏𐤕𐤏𐤕 for 𐤓𐤕𐤏𐤕𐤏𐤕.

The guttural 𐤓 is found for 𐤕; as, 𐤓𐤕𐤏𐤕 for 𐤕𐤕𐤏𐤕. Also for 𐤏; as, 𐤕𐤕𐤏𐤕𐤏𐤕 for 𐤕𐤕𐤏𐤕𐤏𐤕.

The above are only a few examples of such permutations; numerous others could be produced, but may be safely left

to the student's own observations. Such variations are not easily to be accounted for, except on the principle that "letters of the same organ may be interchanged promiscuously."

27. Other letters are found interchanged, besides the gutturals; as, 𐤅 for 𐤆 in 𐤅𐤆𐤃, instead of the Hebrew הִתְּ *he shewed*; 𐤅𐤍 for 𐤆𐤍, etc. Also 𐤑 for 𐤒; as, 𐤍𐤕𐤔𐤃 for 𐤍𐤕𐤕𐤃, Gen. xxv. 32.

Similarly, 𐤁 is found for 𐤂, and 𐤄 for 𐤑. Various others are given by Morinus. These are sufficient, however, for our purpose.

28. Besides interchanging letters, the Samaritan, like most other languages, is affected by those changes known as *metathesis* and *aphæresis*. Thus, 𐤍𐤕𐤕 for 𐤍𐤕𐤂; 𐤕𐤍𐤕𐤑 for 𐤆𐤍𐤕𐤕𐤑. So 𐤆𐤕 for 𐤕𐤆; 𐤑𐤑𐤕 for 𐤑𐤕𐤕, etc. Instances of *aphæresis* are 𐤕𐤍𐤑 for the complete form 𐤕𐤑𐤕; 𐤕𐤆 for 𐤕𐤆𐤍; 𐤕𐤄 for 𐤕𐤄𐤕, etc.

29. Before concluding, we shall give a few examples of *crasis*; thus, 𐤆𐤕𐤕 · 𐤕𐤆 *behold I*, becomes, Gen. xxii. 11, 𐤆𐤕𐤕𐤆; similarly, 𐤆𐤕𐤕𐤕𐤆 *behold ye*, Deut. i. 10. This change especially takes place with the particle 𐤕𐤕 and verbs; as, 𐤕𐤕𐤕𐤕𐤕, Deut. iii. 26; 𐤆𐤕𐤕𐤕𐤕𐤕, Gen. xxxvii. 22, etc. I confess, however, I have some doubt as to the legitimacy of the *crasis* in the latter case.

# S Y N T A X .

## CHAPTER V.

### ON THE NOUNS.

1. One substantive depending on another is frequently used by the Samaritans instead of an adjective; thus, *ኣሕረ · ለዓሉ · ጳህሉ · ጳጊ · ለዓጳጌ* and his mother took for him an ark of bulrushes, Exod. ii. 3; *· ጳህጠሂህሉ · ጠጥላ · ለጠኝ ጳህጥጥጠጥላ · ለጠኝ* and the clothes of service and the garments of holiness, Exod. xxxi. 10; *ንሕላ · ጠጻዓ* sacrifices of righteousness, Deut. xxxiii. 19.

2. A substantive is frequently used, as in the first section, instead of an adjective, to denote the materials of which anything is composed; as, Exod. xxviii. 17, *ንዓሉ · ለንሂሂህሉ* rows of stone. In this place we may notice the phrase *ሂጠሂንጠ · ሂጠኂህ · ሂጠሉሉ*, Gen. xli. 1, signifying *two years of days*, or *two full years*, as it is rendered in our version; it must be observed that the governing noun is in the absolute state, and not in the constructive, as is generally the case; the nouns *governing* and *governed* must therefore be considered in *apposition*, the former expressing the whole, the latter parts thereof.

3. The cardinal numerals from three to ten inclusive interchange their genders, as in the Hebrew, inasmuch as feminine forms are joined with masculine nouns, and *vice versâ*; thus,

ሠጠኝ ሁለት ስድስት *two years*, Gen. xlv. 6; ሳንዳ ሳንዳ *one day*, Gen. i. 5, etc., are *concordant*; but ስጠኝ ሁለት ስድስት *three sons*, Gen. vi. 10; ሳንዳ ሳንዳ ስጠኝ ሁለት ስድስት *four kings*, Gen. xiv. 9; ሠጠኝ ሁለት ስድስት *five years*, Gen. xlv. 11; ሁለት ስድስት ስድስት *seven kine*, Gen. xli. 18; ሳንዳ ሳንዳ ስጠኝ ሁለት ስድስት *nine bullocks*, Num. xxix. 26; ስጠኝ ሁለት ስድስት *ten she-asses*, Gen. xlv. 23, are all *discordant* in gender, and in *number* also; the singular numeral being added to a plural noun.

It will appear by the subjoined examples that the cardinals are used in the constructive as well as in the absolute state; as, ስጠኝ ሁለት ስድስት *two of his wives*, Gen. xxxii. 22; ሳንዳ ሳንዳ ስጠኝ ሁለት ስድስት *eight of oxen*, Num. vii. 8; ሳንዳ ሳንዳ ስጠኝ ሁለት ስድስት *ten of sayings or commandments*, Deut. iv. 13, etc.

4. The cardinal numerals *usually* precede their nouns, as our examples will shew; this is, however, by no means always the case, as they sometimes follow; in which situation ሳንዳ *one* is always found.

5. Those numerals which are multiples of ten are joined to singular and plural nouns; ስጠኝ ሁለት ስድስት *thirty camels*, Gen. xxxii. 15; ስጠኝ ሁለት ስድስት *twenty silver pieces*, Gen. xxxvii. 28; ሳንዳ ሳንዳ ስጠኝ ሁለት ስድስት *thirty years*, Num. iv. 3.

6. The *composite* numerals from ten to one hundred are usually so arranged that the less precedes the greater; as, Gen. xxxii. 22, ሳንዳ ሳንዳ ሳንዳ *eleven*; ሳንዳ ሳንዳ ሳንዳ *fourteen*, Num. xxix. 20, etc. The *composite* numerals beyond one hundred are free from this restriction, and can either follow or precede; ስጠኝ ሁለት ስድስት ሳንዳ ሳንዳ ሳንዳ *three hundred and eighteen*, Gen. xiv. 14; ስጠኝ ሁለት ስድስት ሳንዳ ሳንዳ *one hundred and twenty*, Deut. xxxiv. 7.

7. The ordinal numerals do not exceed ten in number;



for beyond that number, their place is supplied by the cardinals; as, **ሠጠገግላዳጵ ሉኃሠገ** *in the fortieth year*, Num. xxxiii. 38.

8. The noun substantive is frequently doubled, so as to convey the idea of a whole, comprehending a series of individuals of the same kind; thus, in Lev. xxiv. 15, **ሕንዳዳኒ ሕንዳዳኒ ሕንዳዳኒ** *whosoever curseth his God*; that is, *every man*, without exception.

This repetition of the substantive frequently implies *multitude*; as, in Gen. xiv. 10, **ኃላገጠፍ ኃላጠፍ ኃላጠፍ** *many slime-pits*; or, as it is rendered in our authorised version, “full of slime-pits.”

The repetition in Gen. xxxii. 16, has a *distributive* sense; **ዓፍፍ ዓፍፍ ንጠፍፍፍ ጥላዳ ያጸጠኝ** *and he delivered them into the hand of his servants, drove by drove*.

This repetition expresses duality and diversity in Deut. xxv. 13, **ኃፃሉኝ ኃፃሉ** *two different stones*, or two stones of different weight.

9. It has been previously said that one noun dependent on another is frequently used instead of an adjective; there are cases in which the governing noun has the force of an adjective; as, **ገኝታ ሠጠፍ ጳጳሮቻን ጳሉሉጠጊሉ ዓፕጃፍኝ** *and as for the flower of his captains he hath drowned it in the Red sea*, Exod. xv. 4, rendered “chosen captains” in our version.

The construction just explained is that always followed by **ጌሥ**, the signification of which, since it is properly a substantive, is ‘the whole’; as, **ንጠላፍ ጌሥሥ** *more than all his children*, Gen. xxxvii. 3, properly, *the whole of his children*; **ጠጌፍ ኃጌጌሥ** *we all are sons*, Gen. xlii. 11; **ጠፍፍፍ ጌሥ** *all of my goodness*, Exod. xxxiii. 19; **ሥሉጥጠፍፍ ጌሥ** *all thy work*, Deut. v. 13. In the two last examples the con-



usually put after it; as, *ḥmḡḡḡḡ ḥmḡḡḡḡ ḥmḡḡ ḥmḡḡ* *two great luminaries*, Gen. i. 16. When, however, the adjective is used predicatively, it precedes the substantive; as, *ḡḡ ḥmḡḡḡḡ* *great is my punishment*, Gen. iv. 13, *ḡḡḡḡḡḡ ḡḡ ḡḡ* *the thing is not good*, Exod. xviii. 17.

14. The Hebrews and Samaritans sometimes use a substantive accompanied by a preposition with the same force as an adjective; thus, Exod. i. 14, *ḡḡḡḡ ḡḡḡḡḡḡ* *work in the field*, i. e. 'field-work.'

15. The subject of a simple proposition in the plural number is sometimes accompanied by a predicate in the singular, the effect of which is to add a *distributive* force; as, *ḡḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ* *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29; *ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡ* *a pastor of sheep* is each of *thy servants*, Gen. xlvii. 3. Similar constructions are observed in the classic authors; as, Catull. c. 107, 'insperanti nobis;' Tibull. lib. 3, in last elegy, 'nobis merenti,' etc.

With *ḡḡḡḡ*, which is supposed to be of the singular number, compare *ḡḡ*, Zech. xi. 17.

16. The peculiar construction of the noun *ḡḡḡḡ* with a plural verb, among the Hebrews, does not appear to have been adopted by the Samaritans in the corresponding word *ḡḡḡḡḡḡ*; for, in Gen. xx. 13, where the Hebrew plural *ḡḡḡḡ* is used, the corresponding Samaritan is *ḡḡḡḡ ḡḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ*, *God caused me to wander*; *ḡḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡ ḡḡḡḡ* *because there God appeared unto him*, Gen. xxxv. 7.

17. Nouns collective, though in the singular number, are capable of being construed with a plural verb; as, *ḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ* *the whole of the earth came*, Gen. xli. 57;



and all the days were, Gen. v. 23, 31, Gen. ix. 29. In both these examples, the agreement of the predicate with the governed noun must be observed; this does not, however, appear to be the case in Exod. xii. 16, 'ሉጊ ጳጥጠጋጋ ጊዳ ንጋጋ ጥጋጋሉጠ all work shall not be done in them.

22. When a predicate is added to subjects of different gender or number, it generally agrees with the more worthy; as, ጳጋጋጊ ጠጳሉ ጳጠጥጠጊጠጥ ጳሉሉሉ the wife and children shall be her master's, Exod. xxi. 4; ጳላሠጥ . ዘጳጋጋሉ ዘጠሉሉ ዘጠጋጳል Abraham and Sarah were becoming old, Gen. xviii. 11. The predicate appears to agree with the nearest subject in Gen. viii. 18, ጠሠንጥ ጳሉሉሉጥ ጠጋጋጥ ጳን ጥጋን ጠጋጋ and Noah went out, and his sons, and his wife, and the wives of his sons. See Num. xii. 1. This is generally the case when the verb precedes; but when the verb follows, the agreement of the predicate may be inferred from the following examples: ጥጥጳጥ ጠጥጊጠጥ ጳሉጊጋሉ ሉዘጥጥ ጥጥጳጥ ጊዳጋጥ ጋጳጥ ዘጥጥ ጳሉጋጥ and Leah approached also, and her sons, and bowed themselves; and then Joseph approached, and Rachel, and bowed themselves, Gen. xxxiii. 7; ጥጳጋጥ ጳዘጠዘጥ ዘጊዘጠጋሉ ዘጋጥጥ and Abimelech rose up, and Memar, and returned, Gen. xxi. 32.

23. The Samaritans, like the Hebrews, sometimes use a nominative case *absolute*, which may be connected with the rest of the sentence in English, by supplying such a phrase as 'as to,' or 'as regards'; ጋጳጥ ጊዳ as to all the gold, Exod. xxxviii. 24; ጠጳ ጋሉ ሉጥጊጠ ጳሉጊጋጋጥ and as to his concubine, she herself also bare, Gen. xxii. 24.

24. Here also may be noticed the peculiar *hypallage*, or inversion of words, which is remarkable in the Shemitic languages; as, ጳሉጥዘጥ ዘጥጳጥ in the blood of purification,

Levit. xii. 4, instead of 'in the purification of blood;'  $\nabla\aleph\aleph \cdot \aleph\mathfrak{z}\mathfrak{z}$  *the copulation of seed*, Levit. xxii. 4, instead of 'seed of copulation;'  $\mathfrak{z}\mathfrak{m}\mathfrak{z}\mathfrak{p}\aleph\mathfrak{z} \cdot \mathfrak{d}\mathfrak{z}\mathfrak{z}$  *silver of shekels*, Lev. v. 15, for 'shekels of silver.'

25. In all languages more or less *pleonasms* are found to abound. This is especially the case with certain nouns in the Samaritan; as—

(a) With  $\mathfrak{m}\mathfrak{d}\aleph$  *face*;  $\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{m}\mathfrak{d}\aleph \cdot \mathfrak{z}\nabla$  *on the face of the waters*, Gen. i. 2;  $\mathfrak{z}\aleph\mathfrak{m}\mathfrak{z} \cdot \mathfrak{m}\mathfrak{d}\aleph \cdot \mathfrak{z}\nabla \cdot \mathfrak{z}\mathfrak{z}$  *from before the face of his dead*, Gen. xxiii. 3, instead of 'from the dead body.'

(β) With  $\mathfrak{z}\aleph$  *hand*;  $\mathfrak{m}\mathfrak{x} \cdot \mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\aleph \cdot \mathfrak{z}\mathfrak{z}$  *from the hand of every living being*, Gen. ix. 5;  $\mathfrak{z}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\aleph\mathfrak{z}$  *by the hand of Moses*, Exod. ix. 35, i. e. 'by Moses.'

(γ) With  $\mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z}$  *a word, tenour*;  $\mathfrak{z}\aleph\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{z}\nabla$  *according to the purport of the lot*, Num. xxvi. 56, i. e. 'according to the lot;'  $\mathfrak{z}\mathfrak{m}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{m}\mathfrak{z} \cdot \mathfrak{z}\nabla$  *according to the tenour of his speech*, Gen. xliii. 7, i. e. 'according to his speech.'

The student will observe others, too numerous to mention here.

## ON THE VERB.

1. The Samaritan language, like the Hebrew, has only two absolute tenses, *the perfect* and *future*. To supply the place of the imperfect and pluperfect in other languages, the Samaritan perfect is sometimes used, so that we can only be guided by the *context* as to the force which must be given to it. Vide the remarks on the moods, § 6, Chap. III.

The usual force of the perfect is that conveyed in the following example;  $\cdot \mathfrak{z}\aleph\mathfrak{m} \cdot \mathfrak{z}\mathfrak{z}\mathfrak{z} \cdot \mathfrak{z}\mathfrak{p}\nabla\mathfrak{m}\mathfrak{z} \cdot \mathfrak{p}\mathfrak{x}\mathfrak{m}\mathfrak{m} \cdot \mathfrak{p}\nabla\aleph\mathfrak{z}$

ᐱᐭ ᐱᐭᐱᐱ ᐱᐱᐱᐱ and *Isaac called Jacob and blessed him, and charged him, and said to him*, Gen. xxviii. 1.

2. The perfect is also found in the *imperfect* sense of 'was,' 'did;' as, ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ *why did Sarah laugh?* Gen. xviii. 13; in the sense of 'used to,' ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ and *Israel loved Joseph*, Gen. xxxvii. 3; in the sense also of 'began to,' ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ and *the people began to murmur against Moses*, Exod. xv. 24.

3. The perfect is also found in a pluperfect sense in Gen. ii. 5; thus, ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱ *for the Lord God had not caused it to rain*. Another and more usual method of expressing the pluperfect will be found in the Syntax of the Infinitive.

4. Some verbs include, under the perfect form, both a *perfect* and *present* sense; such as, ᐱᐱᐱ *he hates* and *he hated*, conveying both the senses of 'odit' and 'odio habuit.' Also, ᐱᐱᐱ *he knows* and *he knew*. Compare the Greek *oïde* and the Latin 'novit,' *perfect* forms with *present* senses.

5. We sometimes find a future circumstance related in the perfect tense, as something which has actually taken place. The design of the writer in this case was to mark the future occurrence as something already *irrevocably* decreed and decided upon, and therefore, as it were, accomplished; thus, in Gen. xv. 18, ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ *to thy sons have I given the land*.

6. The peculiar use of ᐱ, called *Vau conversive* among the Hebrews, is unknown to the Samaritans, Chaldees, and Syrians; so that the numerous rules founded on this idiom in Hebrew are not applicable to those dialects.

7. The future tense, besides the force of our future, has





render this clear; *ᐱᐅᐅᐅᐅ ᐅᐅᐅ ᐱᐅᐅᐅᐅᐅ ᐅᐅᐅᐅᐅ ᐱᐅᐅᐅ* as a foster-mother beareth the suckling, Num. xi. 12; *ᐱᐅᐅ ᐅᐅᐅ ᐱᐅᐅ ᐅᐅᐅᐅᐅ ᐱᐅᐅ* as a man doth bear his son, Deut. i. 31.

12. The moods known to us as the Indicative and Subjunctive do not differ among the Samaritans as regards their inflection; they can only be distinguished, therefore, by the *context*. The two absolute tenses, generally speaking, answer to our Indicative tenses of the same name in *direct* narration; but in *indirect* narration, and in conditional clauses, depending upon something previously mentioned, they answer to the Subjunctive.

13. The Subjunctive is chiefly designated by the use of certain conditional particles; such as, *ᐅᐅ*, *ᐅᐅ*, *ᐅᐅ* if; *ᐅᐅᐅ*, *ᐅᐅᐅᐅ* unless; *ᐅᐅᐅ*, *ᐅᐅᐅᐅ* lest; *ᐅᐅᐅᐅᐅ* that, etc. Thus, *ᐱᐅᐅᐅᐅ ᐅᐅ ᐅᐅ* if I should bring him not, Gen. xliii. 9; *ᐅᐅᐅ ᐅᐅᐅ* if thou shouldest lift up, etc., Exod. xx. 25; *ᐅᐅᐅᐅ ᐅᐅ* if I should find, Gen. xviii. 26. The particle is also omitted; as, *ᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅᐅ* and should I overdrive them one day, Gen. xxxiii. 13.

14. The condition also on which the subjunctive clause depends is sometimes omitted, and must be supplied from the context; as, *ᐅᐅᐅᐅ ᐅᐅ ᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ* within a little there had lien one of the people with thy wife, Gen. xxvi. 10.

15. The copulative particle *ᐅ* joining one verb with another, is used like the Latin 'ut,' expressing a *purpose* or a *consequence*; thus, *ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅᐅ ᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ* and hast not told me, that I might send thee away with mirth, Gen. xxxi. 27; *ᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅᐅ ᐅᐅ* God is not a man, that he should lie, Num. xxiii. 19.

16. The Subjunctive mood may also be used when a relative pronoun is accompanied by a verb expressing something indefinite, or depending on a condition not expressed; thus,  $\text{זל} \cdot \text{צאמנ} \cdot \text{אפ} \cdot \text{לצמאנ}$ , *and thou shalt eat of the flesh which he may give thee*, Deut. xii. 15.

17. To express the Optative mood, the Samaritans adopt the following methods:—They make use of the particle  $\text{זל}$ , the Hebrew  $\text{ל}$  *would that*, joined to either the perfect or future tense;  $\text{צמאמנ} \cdot \text{נאנ} \cdot \text{בנאמנ} \cdot \text{זל}$  *would that we had died in the land of Egypt!* Num. xiv. 2;  $\cdot \text{מא} \cdot \text{זל} \cdot \text{צמלצמ}$  *would it may be according to thy words!* Gen. xxx. 34.

18. The Optative mood is also expressed by the formula  $\text{צאמאמ} \cdot \text{מנ}$ , the Hebrew  $\text{מִי־יֵי}$ ; as,  $\text{בנאנצמ} \cdot \text{צאמאמ} \cdot \text{מנ}$  *would God we had died*, Exod. xvi. 3, Hebrew  $\text{מִי־יֵי מוֹתֵנו}$ . It will be observed that  $\text{צאמאמ}$  is passive in form, but active in signification.

19. The Imperative mood is sometimes used in an Optative sense; thus,  $\text{אננפ} \cdot \text{מללנ} \cdot \text{מננ}$  *mayest thou be a mother to thousands of millions*, Gen. xxiv. 60.

20. The Imperative mood, when enjoining the performance of something, is often joined with another imperative expressive of the result or consequence of the action enjoined; as,  $\text{לללננ} \cdot \text{ננננ}$  *purify yourselves, and be clean*, Gen. xxxv. 2.

21. The Infinitive mood, though usually restricted to no time, is, however, capable of being referred to some definite time on combination with particles; as,  $\cdot \text{פנננ} \cdot \text{מנננננננ}$  *on my going out, I will spread forth my hands*, Ex. ix. 29;  $\text{ננננ} \cdot \text{ננננננ} \cdot \text{למנננ}$  *for the purpose of delivering him into thy hand*, Deut. ii. 30.

22. The Infinitive mood is placed *absolutely* without the

intervention of particles; as, in Gen. v. 2, בַּיּוֹם הַהוּא · בָּרָא *in the day they were created*. This instance and that given by Cellarius, from the first verse of the same chapter, scarcely belong to the rule; for בָּרָא in both cases may be the preterite third person singular, accompanied by the suffix בָּרָא.

23. The Infinitive mood is, perhaps, used for the Imperative in some cases. The identity of form, however, which exists between the infinitive and the second person masculine singular of the imperative, in consequence of the absence of vowel points in the Samaritan, exceedingly diminishes the number of such irregularities.

24. The participles being verbal adjectives, and having no means of distinguishing by inflexion between any of the tenses except the present and past, may also refer to future time, and serve as gerundives, etc.

(a) They frequently have a present sense, like those in *ens* in Latin, and in fact are generally used to express the present definite as well as the imperfect, with or without the substantive verb עָשָׂה; thus, עוֹשֶׂה *doing*; and also, ·מַבְרָא עוֹשֶׂה *I am doing*; עוֹשֶׂה · עָשָׂה *he was doing*, etc. Vide next section.

(β) The participle seems to have a future sense in Gen. xix. 14; וְהָיוּ בְנֵי הָאִשָּׁה · וְהָיוּ בְנֵי הָאִשָּׁה · וְהָיוּ בְנֵי הָאִשָּׁה *and he spake to his sons-in-law who were about to marry his daughters*, i. e. his future sons-in-law.

(γ) The participle is used as a gerundive in Lev. xi. 47; וְהָיוּ בְנֵי הָאִשָּׁה · וְהָיוּ בְנֵי הָאִשָּׁה · וְהָיוּ בְנֵי הָאִשָּׁה *and between the animal that ought to be eaten, and between the animal that shall not be eaten*.

25. The *periphrastic* use of the participles and verb substantive for the finite verb is very frequent; thus, for the



ሠጠኅላንህ · ሠጠኅረሉ · ዳረ · ሳጠኅሙ · ሉረ *thou shalt not have other gods*, Exod. xx. 3; ንጠላጠኝኑ · ጠኅሙ ሉረ *let there be lights*, Gen. i. 14; ዳጠላዓ · ዳጠዳዓዳዳ · ፍጠህረ · ዳጠፍህረ *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29. The use of the singular participle gives a distributive sense, as in the Hebrew.

(γ) Nouns used only in the plural may have a singular verb agreeing with them; as, ሳጠሠ · ጠላንህ · ጠኅሙ ሉረ *there shall be no more water*, Gen. ix. 15; ሉረ · ሳፕኑ · ጠሠ · ሉረኝ ገጠረህ · የጠላላ *because the water of separation was not sprinkled on him*, Num. xix. 13, 20.

(δ) In the following instance, gender and number are both neglected; as, ሠጠሠጠፕ · ንገረኝዳ · ሳሉሠኒዳ *the congregation, the whole of them, are sanctified*, Num. xvi. 3.

29. The nominative of a verb is frequently omitted when it can easily be supplied from the context. There is also a frequent ellipsis of the words ረረሠሠ *a thing*, and ሠኒሉ *a man*.

30. Verbs in the third person singular, both intransitives and passives, are susceptible of a *neuter* use; especially such as contain implicitly in their signification the nominative to which they refer; as, ጠዓላ · ጠኒጠህዓ · ገዋሉጠ · ረሉ *let not there be anger in the eyes of my lord*, Gen. xxxi. 35; · ሠሉዓጠ · ሉረ ዳሉገላዓዓ *let it not be grievous in thy sight*, Gen. xxi. 12. So for the passive; as, የሃፕላዓሠረ · ሉላሠሉ · ሉፍፍ *then it was begun to be called on*, Gen. iv. 26. I have altered the text given by Walton in the first and last of these examples; in the latter, I have read *Aphel* in a passive sense, instead of ሉላሠ; or we may render with Walton's text, *then one began to invoke*, etc.; to this, however, the passive infinitive is an objection, unless it be employed in an active sense; Chap. III. § 5. Compare the Latin idiom so often used by Tacitus.



though it is found agreeing also with the *predicate*; as, in Gen. xxxi. 8, *ሕገሉ ጠፋ ሕጠላንህን* *the speckled shall be thy wages.*

36. The substantive verb used as a copula is usually expressed in the perfect and future, but omitted in the present and imperfect; as we have previously observed. See § 24.

37. The accusative case, expressing an object, is used with verbs passive and intransitive, with the omission of a preposition signifying *as to*, in which case it resembles the Greek construction with the ellipsis of *κατά*, and the Latin with the ellipsis of *secundum*; thus, ሉጠ ንጠፋረጠ ሉጠረኛ ጳላጋረዮ ሳፋፅ *he who shall not be circumcised as to the flesh of his foreskin*, Gen. xvii. 14. Perhaps we ought to consider ንጠፋረጠ as *Pahel*, and render, *he who shall not circumcise the flesh, etc.* ንረኒ ሉሕሕጻሉሉ ሉረ ጳጳጠ ጠሕሕረ *but as to my name Jehovah, was I not known to them*, Exod. vi. 3; ንጻሕ ረሕን ሕጠላፍ ልፍፍ ረሕን ሕሕሕ ንጻሕ ረሕን ሕሕፍፍ ረሕን ንጻረሉፋሉ ሕጠጠዮ *and be purified as to all the raiment, and as to every instrument of skin, etc.*, Num. xxxi. 20.

38. Sometimes a transitive verb has two accusatives, one of which may be preceded in English by the phrase 'as to'; thus, in Deut. xxii. 26, ሕጋኔ ጳረፍዮን *and hath slain him as to his life.* There are various other forms of accusatives, easily explicable by supposing an ellipsis of a preposition; thus, ጳኔሕሕሕ ጻላሉ ሕፍዮን *and stood at the door of the tabernacle*, Exod. xxxiii. 9, where there is an ellipsis of the preposition ልጠረ before ጻላሉ.

39. It must be observed, that verbs of *naming* take an accusative case of the name, and a dative formed by the preposition ረ, of the thing to which the name is given;

thus, *ḥmzmz · pvaḥ · ḥymḥz · ḥymḥ · ḥḥḥz · ḥḥz · pvaḥ*  
*God called(to) the light day, and(to) the darkness, etc.* Gen. i. 5.

40. The cause or agent is sometimes expressed, after a passive verb, by the sign of the dative case; thus, *· ḥmḥḥ ḥzmḥ · ḥzmḥz · ḥḥḥḥ blessed be Abram by reason of his mighty power*, Gen. xiv. 19; *ḥḥḥz · ḥḥḥḥ shall be done by you*, Ex. xii. 16.

41. To express the verb 'habere' the Samaritans and Hebrews adopt the circumlocution known in Latin as '*est pro habeo*'; thus, *mḥḥḥ · ḥḥm · ḥz · ḥmḥḥ · ḥḥḥḥ and all that he hath he has given into my hand*, Gen. xxxix. 8; *· ḥmḥm · ḥḥḥ ḥmḥḥ · ḥḥḥḥ, if a man have two wives*, Deut. xxi. 15.

42. The substantive verb has sometimes the sense of 'to become', followed by the preposition *z*; as, in Exod. iv. 9, *ḥḥḥz · ḥḥḥḥ · ḥḥḥḥ · ḥḥḥḥ · ḥḥḥḥ · ḥḥḥḥḥḥ and the water which thou takest out of the river shall become blood*. Other verbs with a similar notion may follow the same construction.

43. The Samaritans, like the Hebrews, studious of brevity, sometimes express, by a single verb, an idea usually conveyed with us by two; as, in Exod. xxxiv. 15 *· ḥḥḥḥm ḥzmḥz · ḥḥḥ they go to fornicate after their gods; ḥḥḥ · ḥḥḥ · ḥḥḥḥ · ḥḥḥḥ because he hath completed to follow after the Lord*, i. e. hath wholly followed, Deut. i. 36.

44. An infinitive clause may stand either as a nominative or accusative to a verb; as, *ḥḥḥḥz · ḥḥḥḥ · mḥḥḥ · ḥḥḥḥ ḥmz it is not good, the man to be alone*, Gen. ii. 18, etc.

45. The noun denoting the agent or sufferer, which in finite verbs is put in the nominative, with infinitives is in *regimen*, or in the accusative; as, *ḥḥḥḥ · ḥḥḥḥḥḥ · ḥḥḥḥḥḥ until the coming of the morning*, Gen. xxxii. 24; *· ḥz · ḥḥḥḥḥ ḥḥḥ · ḥḥḥḥḥ ḥm on bearing to him Isaac his son*, Gen.



xxi. 5; *ἡ ἀνομία αὐτοῦ ὅτι οὐκ ἔθηκεν τὰς ἐντολάς αὐτοῦ* in not keeping his commandments, and his judgments; like the Greek *ἐν τῷ μὴ τηρεῖν*.

46. When the inseparable particles *ሕ*, *ጊ*, *ሄ*, *ዓ*, are prefixed to the infinitive, the resulting combination answers to the Latin gerund, or the Greek construction of the article with the infinitive. Instances are subjoined of these prepositions with this force.

(α) With *ዓ*; as, *ጠጋፍረኝ* when I killed, Exod. xii. 13; *ጠጋኝ* when I sent; *ሕሳስህን* because he heareth your murmurings, Exod. xvi. 7.

(β) With *ሄ*; as, *ሕሳስህን* at the going down of the sun, Deut. xvi. 6; *ሕሳስህን* on the hearing of Esau, Gen. xxvii. 34.

(γ) With *ጊ*; as, *ሕሳስህን* and they shall be to thee for calling the assembly, Num. x. 2; *ሕሳስህን* they rose to console, Gen. xxxvii. 35; *ሕሳስህን* which I swear to give them, Deut. x. 11; *ሕሳስህን* after they were come out, Num. i. 1; so, in the same place, *ሕሳስህን* by saying; *ሕሳስህን* and he would not let them go, Exod. x. 27. In the last sense, the *ጊ* is frequently omitted; as, in Exod. x. 28, *ሕሳስህን* no more go to see my face; while, in Deut. xxviii. 68, we find *ሕሳስህን* with *ጊ*.

(δ) The *periphrastic* use of the substantive verb, with the infinitive accompanied by *ጊ* for the future, is worthy of notice; as, *ሕሳስህን* that they may be about to execute, Num. viii. 11. Also, in Gen. xv. 12, *ሕሳስህን* and the sun was about to set.

(ε) With *ሕ*; as, *ሕሳስህን* from slaughtering, Gen. xiv. 17; *ሕሳስህን* fear not to go, Gen. xli. 3,



force, which is still further increased by the *infinite*. Vide § 5, Chap. III.

49. Participles may follow the construction of the finite verb, so as to govern the following noun *immediately*, or by the interposition of a preposition; as, Ἀπὸ ὅλης τῆς γῆς *and it was encompassing the whole land*, Gen. ii. 11; ἄρουρα *bearing seed*, Gen. i. 29; ὡς ἡμέρας *dividing light and darkness*.

50. They may have the construction of nouns *in regimine*; as, ὁπίσταντες τὸ καλὸν καὶ τὸ πονηρὸν *knowing good and evil*, Gen. iii. 5, ἡ φυλακή *keeping sheep*; though, in both cases, it seems preferable to consider ὁπίσταντες and φυλακή as nouns, which have much the same force as the Greek construction of the article with the participle; thus, in the above cases, the former is the same as οἱ γινώσκοντες, and the latter as οἱ φυλασσόντες. The latter example may also be explained as in § 15 of the Noun.

51. Many participles of intransitive verbs, as well as passive ones, turn the noun, with which they ought to be connected by a preposition, into the genitive case; as, ἔξηλθεν ἀπὸ τοῦ κιβωτοῦ *having gone out of the ark*, Gen. ix. 10; ἡ φυλακή *as captives of the sword*, Gen. xxxi. 26; ἔρχονται εἰς τὴν πόλιν *to all entering the gate of his city*, Gen. xxiii. 10; though, in all these cases, and numerous others, the governing participles may be considered as nouns substantive, an assumption which is supported by their peculiar forms. Compare the forms ἔρχεται and ἔρχεται with the substantives ἄρχων *a judge*, ἔρχεται *a homicide*, etc.

## THE PARTICLES.

## PRONOUN.

1. The personal pronouns of the second and third persons, especially the *suffixes*, are found in the plural masculine referring to nouns in the feminine gender; as, *እንኳን* *their flocks*; *እንኳንኖሩ* *drove them away*, Exod. ii. 17; *እነሱ* *to them*, Exod. i. 21, referring to the midwives.

2. A pronominal *suffix* singular is sometimes referred, in a collective sense, to a plural noun, comprehending a body of individuals; as, *የእነዚህ ሕዝብ አንድ ሆኖ* *against thy enemies, and the Lord has delivered him, etc.*

3. A personal pronoun, when added to the noun to which it refers, is not redundant, but emphatic; as, *እነዚህ*, Gen. iii. 12; *እነዚህ ሕዝብ ከእነዚህ ሕዝብ ሕይወት ይቆይላቸዋል* *and of the tree of the knowledge of good, etc., thou shalt not eat of it*, Gen. ii. 17.

4. An inseparable pronoun is sometimes added to a separable one of the same person, to mark with force and emphasis the person to whom it refers; as, Num. xiv. 32, *እነዚህ ሕዝብ እናንተ* *and your dead bodies, you, I say, etc.*

5. The personal pronoun is used to denote an ellipsis of the verb substantive, especially in the present and imperfect tenses; as, *እነዚህ ሕዝብ አንድ ሆኖ* *all of us, the sons of one man are we*, Gen. xlii. 11; *እኔ ነኝ* *I am he*, Deut. xxxii. 39. See Castel's Gram. Harmon.

6. The demonstrative pronoun, when repeated, has a distributive sense; as, *እነሱ ከእነሱ ጋር አይደሉም* *and they came not near one to the other*, Exod. xiv. 20; *እነሱ ከእነሱ ባለው ቦታ* *and they said one to the other.*

7. The demonstrative ንኛ is sometimes coupled with the interrogative ጻሠ።, in which case the former is apparently redundant; as, ጻላሠ · ሉጻሠሉ · ንኛ · ጻሠ። *wherefore hath Sarah laughed?* Gen. xviii. 13; ጠንሉጻ። · ንኛ · ጻሠ። *why hast thou sent me?* Exod. v. 22.

8. The relative pronoun very frequently includes the noun or antecedent pronoun to which it refers; as, ።።ሠሉኛ that *which thou shalt say*, Exod. iv. 12; ኖኖኖኖ that *which he did*, etc.

9. The relative pronoun is not put in the genitive case; but if this case be required by the construction, it is expressed by a subsequent pronominal suffix; as, ·ኖሠሉ · ሉ።ኛ · ጠንገ ጻሠ። the nation *which thou shalt not understand* as to the language thereof, Deut. xxviii. 49. It can, of course, stand in the accusative; as, ጠ። · ሉጻንሉሉኛ · ጻሉሉሉ the woman *which thou hast brought me*, Gen. iii. 12; · ንንሉጠ · ኖኖጠኖ ጻሠንሉ *which the man shall do (them)*, Lev. xviii. 5, where ንንሉጠ is redundant.

10. The relative, when it includes the antecedent noun or pronoun, may take a preposition; as, · ።። · ጻሠኖ · ሉጠ · ኛገ ሠ። · ሉ።።ኛ *lead the people to the place which I spake to thee of*, Exod. xxxii. 34; ንንኖሞሉጻ · ኖሠ · ንኖሉ · ንኖ። *get straw from the place which ye can find*, Exod. v. 11; ንንንኖሉ። · ኖሠ of that *which was our father's*, Gen. xxxi. 1; ንኖሉ። · ኖሠ of that *which is Aaron's*, etc.

11. When the relative pronoun is preceded by the noun with a preposition to which it refers, this preposition is omitted before the relative; as, ንንሉጻ።ኖ · ጻኖሉ። · ንን። *we came to the land to which thou sentest us*, Num. xiii. 27; ጻንጻጠ · ሠኖኖኖ · ጠሉሠሠኖ · ።ሠሠ *from all the nations whence the Lord has scattered thee*, Deut. xxx. 3.

12. The adverb ܐܝܬܐ *there*, with the relative preceding it, has the force of a relative adverb; as, ܐܝܬܐ ܕܐܝܬܐ *where there is gold*, Gen. ii. 11; ܡܠܟܐ ܕܐܝܬܐ *where God was*; ܐܝܬܐ ܕܝܗܐ *where ye are*, Exod. xii. 13; ܐܝܬܐ ܕܗܐ *where he is*, Gen. xxi. 17; ܐܝܬܐ ܕܡܠܟܐ *whence he was taken*, Gen. iii. 23. Vide also, Gen. x. 14, etc.

13. The relative pronoun is frequently omitted; as, ܐܝܬܐ ܕܡܠܟܐ ܡܠܟܐ *like as the tents which the Lord hath fixed*, Num. xxiv. 6; ܐܝܬܐ ܕܡܠܟܐ ܡܠܟܐ *on the day in which the Lord spake*, Deut. iv. 15; ܐܝܬܐ ܕܡܠܟܐ ܡܠܟܐ *and how shall I afflict whom the Lord hath not afflicted (him)*, Num. xxiii. 8.

14. The relative ܐܝܬܐ usually refers to *persons*; it is, however, sometimes used of things which involve the idea of a person; as, ܐܝܬܐ ܕܡܠܟܐ ܡܠܟܐ *what to thee is all this drove?* Gen. xxxiii. 8. This interrogative is sometimes found in *oblique*, as well as in *direct* narration; as, ܐܝܬܐ ܕܡܠܟܐ *who slew him*, Deut. xxi. 1.

15. It is also used in an *indefinite* sense, and answers to our *whoever, whatever*; as, ܡܠܟܐ ܕܡܠܟܐ *whoever is having business*, Exod. xxiv. 14. Similarly with the Hebrew מי in מי־יִהְיֶה וְהָיָה, Judg. vii. 3.

Also with the addition of the prefix ܐ; as, ܐܡܠܟܐ ܕܡܠܟܐ *whoever hath sinned against me*, Exod. xxxii. 33. Compare also the corresponding Hebrew מי־אֶשֶׁר חָמָא לִי, and Syriac ܡܝ ܐܝܬܐ ܕܡܠܟܐ.

#### ADVERBS.

1. Adverbs are, for the most part, construed with verbs. They are sometimes placed *absolutely*, at other times governed by a preposition; as, ܡܠܟܐ *myself alone*, Num. xi. 14;

but, ጸጥጥጋጋ *besides himself alone*, Deut. iv. 35; ላጠላላ *very*, Gen. iv. 5; ላጠላላ ላጠላላፃ *exceedingly*, Gen. xvii. 2; ከዚህ *there*, Gen. ii. 12; ከዚህ *thence*, Gen. xi. 8.

2. Nouns are also used adverbially, either *absolutely* or when governed by a preposition; as, ጸሐይ *to-day*, Gen. iv. 14; ከዚህ *this day*, Gen. xxv. 31; ጠጋጠጋ ሕዝብ *day and night*, Lev. viii. 35; ጸሐይ *first*, Gen. xxxviii. 28; ጸሐይፃ, Num. x. 13.

3. Certain adverbs are also joined to nouns, or separable pronouns, in the same way as to verbs; as, ላጠላላ ፃፍ *very good*, Gen. i. 31; ከዚህ ጸሐይ ጠላይን ጸሐይ *how dreadful is this place!* Gen. xxviii. 17; ሕዝብ ጸሐይ *how good!* Num. xxiv. 5; in the two latter cases ጸሐይ is properly the relative. See Syntax of the Verb, § 27.

4. The particle ለጋ is sometimes joined to nouns substantive and adjective, as will appear from the following examples: ሕዝብ ለጋ *and not wise*, Deut. xxxii. 6; ለጋ ጸሐይ ከዚህ *at no period of her separation*, Lev. xv. 25, Hebrew עַתְּנִי-לָךְ; ጋ ለጋ, *by no God*, Deut. xxxii. 21. Similarly ሕዝብ ለጋ. Compare the Greek construction, ἡ οὐ περιτελής, ἡ οὐκ ἀπόδοσις, in Thucydides and Lucian.

5. The particle ለጠጋ is similarly used to the Latin 'nihil', 'parum', etc.; thus, ጠላይ ለጠጋ *nihil ad servandum*, Deut. xxii. 27; ሕዝብ ለጠጋ ሕዝብ ለጠጋ *parum panis et parum aquæ*, Num. xxi. 5; Gen. xlvii. 13, etc.

(α) It is also found like *ne* in 'nemo', and 'nie' in the German 'nie-mand'; as, ሕዝብ ለጠጋ *no man*; ጋ ለጠጋ *nothing*, or it might be rendered, in conformity with the preceding, *nihil rei*, Gen. xxxi. 50, Exod. v. 11.

(β) It is used to deny a quality predicated by an adjective, and has a *suffix* referring to the subject of the predicate:

as, ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *which (it) is not clean*, Gen. vii. 8; ᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *but the hoof (it) is not dividing*, Lev. xi. 4; ᐱᐱᐱᐱ · ᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱ *he that hearkeneth not unto the voice of his father*, Deut. xxi. 18; ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *the bush (it) was not burning*, Exod. iii. 2.

6. The particle ᐱᐱᐱᐱ or ᐱᐱᐱᐱ is used, like ᐱᐱᐱ, with a substantive; as, Deut. iv. 42, ᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱ *with no knowledge*; but in Deut. xix. 4, without a mark, i. e. not knowingly.

7. Some adverbs, besides a preposition, take also a pronominal suffix; as, ᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱ *I myself alone*; where ᐱᐱᐱᐱ is for ᐱᐱᐱᐱᐱ, Syriac ܐܢܝܐ, from ᐱᐱᐱ and ᐱᐱᐱ *one, alone*; ᐱᐱᐱᐱᐱ *it alone*, Num. xxiii. 9; ᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱ · ᐱᐱᐱ *I myself am not able alone*, Deut. i. 9. Also without prepositions, ᐱᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱ *if thou thyself art not sending*, Exod. viii. 21.

8. Two particles of negation are sometimes joined, as in Greek, to strengthen the negation; thus, ᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *truly were there no, no sepulchres?* Exod. xiv. 11; Hebrew ִלַּיְכֶם לֹא.

9. A negative particle is also construed with the word ᐱᐱ *all*, so that the negation is not merely confined to this word, but extends also to the verb; as, ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ · ᐱᐱ · ᐱᐱᐱᐱ *lest finding him every one might be killing him*, Gen. iv. 15. The negation is, however, sometimes *special*; as, Num. xxiii. 13, ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱ *but all of it thou shalt not see*, i. e. you shall see a part.

10. The repetition of the adverb, besides giving the usual intensive force, sometimes denotes a *progressive* action; as, ᐱᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱᐱ *I will expel him little by little*, Exod. xxiii. 30; ᐱᐱᐱᐱ · ᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱ *he shall mount above thee higher and higher*, Deut. xxviii. 43.

11. Comparative particles are sometimes redundant; as,



ኃዘንሙኃ·ሙጊ·ገዳሉሠኣ *sware to me to-day*, Gen. xxv. 33, where ኃ is redundant; ዘሙኃኃዘን·ኣዘን·ኣገገገ and *the people were complaining*, Num. xi. 1, which is rendered by the LXX., καὶ ἦν ὁ λαὸς γογγύζων. Compare Exod. i. 12.

12. The particle ኃዘን is principally used to point out an event as the consequence of one previously stated; thus, ኃዘንኣገሉ·ኣጊ·ዘይን *therefore ye shall not lead*, Num. xx. 12; ጊኣሠሙ·ሙኃጊ·ኣዘኣ·ኃዘን *therefore say to the children of Israel*, Exod. vi. 6; ኃሞ·ጊገሞ·ጊዘ·ኃዘን *therefore whoever slayeth Cain*, Gen. iv. 15.

13. The compound particle ኃዘ·ጊሞኃ *therefore*, differs somewhat from the preceding one, for while the latter marks the relation of two events as that of direct cause and effect, the former generally indicates an event resulting indirectly from a preceding one; thus, ኣገገ·የዘሙ·ኃዘ·ጊሞኃ *on this account shall a man leave*, Gen. ii. 24; ·የገላጃ·ኃዘ·ጊሞኃ ሠ *therefore he called the name*, Gen. xix. 22; instead of this, we find ኃዘ·ጊገ, Gen. xx. 6; ጊሞኃጊ, Gen. x. 9; and the simple ጊሞኃ, Gen. xvi. 14.

14. Many particles which are included in the *conjunctions* by some, are referred to the *adverbs* by others. On this account, the student will probably find, under conjunctions, particles which, from their force and use, he has led to consider as adverbs, and *vice versâ*.

#### PREPOSITION.

1. The separable prepositions are properly nouns in the *constructive* state, governing the word before which they are placed in the *genitive* case; as, ኣገሉ·ጊገ *upon the earth*; ሙሉሉ·ዘን *with my wife*; ኃንሙጊ *unto them*; ·ሙኃገ ኃኃገ *between me and between thee*, etc.

2. The separable prepositions are also preceded by other separables and inseparables, so as to form words whose signification is compounded of both; as,  $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$  and  $\text{עַל־בְּנֵי־יִשְׂרָאֵל}$ , from  $\text{עַל־בְּנֵי}$ ;  $\text{בְּנֵי־יִשְׂרָאֵל}$  from  $\text{בְּנֵי}$ , with a double prefix;  $\text{מִן־עַל־בְּנֵי־יִשְׂרָאֵל}$ , etc.

3. Many prepositions are not immediately connected with the noun they govern, but are followed by other particles, especially the inseparables  $\text{בֵּין}$  and  $\text{בְּ}$ ; as,  $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּרִיטָנוֹת־לְפָנֶיךָ}$  *within the veil*, Heb.  $\text{לְפָנֶיךָ לְפָנֶיךָ}$ , Lev. xvi. 15;  $\text{בְּצֵדֶיךָ־בְּצֵדֶיךָ־בְּצֵדֶיךָ}$  *beside the family*, Exod. xii. 37.

4. The preposition  $\text{בֵּין}$  *between*, is construed in the two following ways: the preposition is repeated with both the objects which form the limit of the space implied in  $\text{בֵּין}$ ; as,  $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּרִיטָנוֹת־לְפָנֶיךָ}$  *between the light and darkness*. In the place of the second  $\text{בֵּין}$ , the suffix  $\text{כֵּן}$  is read; as,  $\text{בֵּין־הַכְּתָבִים־וּכֵן־הַבְּרִיטָנוֹת־לְפָנֶיךָ}$  *between the water and water*, Gen. i. 6;  $\text{בֵּין־הַכְּתָבִים־וּבֵין־הַבְּרִיטָנוֹת־לְפָנֶיךָ}$  *and between contact and contact*, Deut. xvii. 8.

5. This section contains an account of the principal senses of the *separable* prepositions  $\text{עַל}$ ,  $\text{בֵּין}$ ,  $\text{בְּ}$ ,  $\text{מִן}$ .

The preposition  $\text{עַל}$ ,—

(a) Denotes *place*; as,  $\text{עַל־הַבַּיִת}$  *in the house*, Gen. xxxix. 5, and is sometimes employed with substantives, so as to form with them adverbs; as,  $\text{עַל־בְּרִיטָנוֹתֶיךָ}$  *deceitfully*, Gen. xxxiv. 13.

(β) Expresses *motion towards*; as,  $\text{עַל־בְּרִיטָנוֹתֶיךָ}$  *towards heaven*, Gen. xi. 4.

(γ) In the sense of *against*; as,  $\text{עַל־כָּל־הָאָדָם}$  *against all*, Gen. xvi. 12;  $\text{עַל־מִצְרָיִם}$  *against Egypt*, Exod. xiv. 25.

(δ) It expresses also the *material*; as,  $\text{עַל־זָהָב־וְעַל־כֶּסֶף־וְעַל־נְחוֹשֶׁת}$  *of gold, and of silver, and of brass*, Exod. xxxv. 32; also the *subject of an action*; as,  $\text{עַל־כֵּן־יִשְׁפָּטֶיךָ}$  *he shall*

*eat thereof*, Exod. xii. 43, 44; also the *manner of an action*; as,  $\text{ሥዓረ} \cdot \text{ረሥዓ}$  *with all thy heart*, Deut. vi. 5, etc.

( $\epsilon$ ) In the sense of *for*, *on account of*; as,  $\text{ፊልሥያ}$  *for money*, Deut. ii. 6;  $\text{እሉዓኔገዓ}$  *for his theft*, Exod. xxii. 3;  $\text{አሥሥሃዓ}$  *on account of five*, Gen. xviii. 28.

( $\zeta$ ) With the force of *by*, *through*; as,  $\text{አሥሥሃ}$  *by Moses*, Num. xii. 2; also in the sense of *with*, denoting the instrument; as,  $\text{ጠዓላሃ}$  *with my sword*, Gen. xlviii. 22; also *with*, in the sense of *together with*; as,  $\text{ጠላፍሉ}$  *with my rod*, Gen. xxxii. 10.

( $\eta$ ) It has frequently the senses of *when*, *after that*, etc., especially with the infinitive mood. Moreover, this preposition is frequently wanting, and sometimes redundant.

6. The preposition  $\text{ሕ}$ ,—

( $\alpha$ ) Primarily signifies *like as*, *as if*; thus,  $\text{ከሉጠዓሥሉሕ}$  *according to our likeness*, Gen. i. 26. When it is doubled, the former is *so*, the latter *as*; thus,  $\text{እዓጠሃሕ} \cdot \text{እሉሕላሕ}$  *so the righteous as the wicked*, Gen. xviii. 25;  $\text{እፍላሕሕ} \cdot \text{ሕሉሕሕ}$  *so thou as Pharaoh*, Gen. xlv. 18.

( $\beta$ ) In the sense of *about*, *nearly*; of number,  $\text{ከሉፕሥ} \cdot \text{ሉሥሕ}$  *about six hundred*, Exod. xii. 37; of time,  $\text{እሥፕጠዮ} \cdot \text{ከዓላሕ}$  *about the time of life*, Gen. xviii. 10.

( $\gamma$ ) Like  $\text{ዓ}$ , it is used in the sense of *when*, *after that*; as,  $\text{ኣሥፍ} \cdot \text{ፍሥሕሕ}$  *and when Esau heard*, Gen. xxvii. 34;  $\text{ሉሕሕሕሕ} \cdot \text{ከሉሕሕሕ}$  *after he had made an end*, Deut. xx. 9.

( $\delta$ ) It is deficient in Gen. xlix. 9,  $\text{እጠላሉ} \cdot \text{ላገ}$  *as a lion's whelp*. Sometimes it is redundant, like  $\text{ዓ}$ .

7. The preposition  $\text{ረ}$ ,—

( $\alpha$ ) Is used in the sense of *at*, *to*, or *in*, expressing motion; as,  $\text{እረ} \cdot \text{ሉጠሉኘ} \cdot \text{ረሕ}$  *all which there is to him*, Gen. xxxix. 8;  $\text{እሕሕሕረ}$  *to go*, Deut. xxix. 18.



of rare occurrence. Like the rest, it is sometimes deficient and redundant.

## CONJUNCTIONS.

1. The separable conjunctions agree in construction, for the most part, with the adverbs, except that they are always put before sentences, for the purpose of *connecting* them. Some, like nouns and adverbs, are preceded by prepositions; as,  $\text{אֲזַי} \cdot \text{עַד}$  *so as not*, Deut. iii. 3.

2. The relative prefix  $\text{כִּי}$  is sometimes used with the perfect tense, expressing the reason for a thing done; as,  $\text{בָּנִינוּ} \cdot \text{לָאֲדָמָה} \cdot \text{כִּי} \cdot \text{שָׁפַטְנוּ} \cdot \text{אֵת} \cdot \text{הָאָדָם}$  *we went to the land because thou sentest us*, Num. xiii. 28;  $\text{כִּי} \cdot \text{הָיָה} \cdot \text{שָׁמָּה} \cdot \text{בְּהָרָה} \cdot \text{כִּי} \cdot \text{הָיָה} \cdot \text{שָׁמָּה}$  *because God was there*, Exod. xx. 21. It is also found with the future, expressing the purpose or consequence of any thing; as,  $\text{כִּי} \cdot \text{יִשְׁלַח} \cdot \text{יְהוָה} \cdot \text{בְּרָכָה} \cdot \text{עִלְיָה}$  *that it may be well with thee*, Deut. iv. 40. The relative is similarly used with prepositions.

3. A conjunction is sometimes found where, in Hebrew, there is an ellipsis of  $\text{אֲשֶׁר}$  after a preposition; as,  $\text{כִּי} \cdot \text{יְבָרֵךְ} \cdot \text{יְהוָה} \cdot \text{אֶת} \cdot \text{רוּחִי}$  *that my soul may bless thee*, Gen. xxvii. 4;  $\text{כִּי} \cdot \text{יִחְיֶה} \cdot \text{יְהוָה} \cdot \text{בְּרָכָה} \cdot \text{עִלְיָה}$  *that you may live*, Deut. iv. 1.

4. Sometimes a sentence upon which another depends seems to be wholly omitted; to complete the sense, therefore, and construction, it must be supplied; as,  $\text{כִּי} \cdot \text{יִשְׁלַח} \cdot \text{יְהוָה} \cdot \text{בְּרָכָה} \cdot \text{עִלְיָה}$  *because I said*, I will take care, *lest thou take thy daughters*, Gen. xxxi. 31, where there is an ellipsis of the Latin 'cavebo'.

5. The inseparable conjunction  $\text{וְ}$  is variously used in connecting the members of a sentence; it usually has the sense of 'and' or 'also'.

(a) It is found in Gen. xii. 12, in the sense of 'but'; as,

ጸጡጻጡ ያጠሉጡኝ ጠኑን ጊጥጡኝ *and they will kill me, but thee will they save alive.*

(β) In the sense of 'however', 'since'; as, 'የኃሳሳ ጠላጡ ከኃላጠኑ ጋር ስላሉኝ ጠጥረውኝ' *wherefore have you come to me, since ye hate me*, Gen. xxvi. 27; ጊጥጥ ለኃሳሳ ያለችው ስላለች *because she is the possession of a master*, Gen. xx. 3.

(γ) It is also found in the sense of 'either', 'therefore'.

(δ) In the sense of 'so that', 'in order that'; as, 'እኔ ያሕዘኩህ ስሜን ለእኔ ሳይሆን ጠላጤህ ከእኔ ስላለህ' *ye shall not swear by my name falsely, that ye profane not the name of your God*, Lev. xix. 2; ለእኔም *that he may die*, Exod. xxi. 12.

(ε) In the sense of 'when' or 'while'; as, 'ጊጥጥ ጊጥጥ ጊጥጥ *when Lot entered Zoar*, Gen. xix. 23.

(ζ) The particle ን is used in a sentence to which it gives a *retributive* sense, arising from the expression of a condition or cause in a preceding one; as, 'የእኔ ጠላጤህ ስላለህ ለእኔ ያለህ' *whether because thou art my brother, therefore wilt thou serve me freely*, Gen. xxix. 15; 'የእኔ ጥጥ ጥጥ ጥጥ *therefore the Lord will keep for thee the covenant*, Deut. vii. 12. Similarly, 'የእኔ ከእኔ ያለህ ጥጥ ጥጥ *in the day of your eating of it, then shall your eyes be opened*, Gen. iii. 5.

(η) The conjunction ን is sometimes apparently redundant; as, 'እኔም የእኔ ጥጥ ጥጥ ጥጥ ጥጥ ጥጥ *every one who eateth bread leavened, that soul shall be cut off*, Exod. xii. 15, 19.

There are various other senses, too numerous to mention here.

6. When the conjunction ይ is repeated, the former

signifies 'either', the latter 'or'; as,  $\text{m}^{\text{p}}\text{v}^{\text{v}} \cdot \text{w}^{\text{h}} \cdot \text{q}^{\text{z}}\text{h} \cdot \text{w}^{\text{h}}$  *whether ox or sheep*, Deut. xviii. 3. This is similar to the Greek usage of  $\epsilon\iota$  and  $\epsilon\iota$ .

7. The particle  $\text{w}^{\text{h}}$ , when repeated, is used in the sense of 'so'——'as'; thus,  $\text{v}^{\text{v}}\text{h}^{\text{h}}\text{q}^{\text{z}}\text{h} \cdot \text{w}^{\text{h}} \cdot \text{v}^{\text{v}}\text{q}^{\text{z}}\text{h} \cdot \text{w}^{\text{h}}$  *so we, as our fathers*, Gen. xlvii. 3.

8. Conjunctions expressing *doubt* are not always found with this force, but are sometimes used to denote the difficulty of accomplishing the object in question, or to bring forward prominently other similar circumstances connected with it; as,  $\text{v}^{\text{v}}\text{w}^{\text{h}}\text{q}^{\text{z}}\text{v}^{\text{v}} \cdot \text{z}^{\text{m}}\text{v}^{\text{v}} \cdot \text{q}^{\text{z}}\text{z}^{\text{h}} \cdot \text{m}^{\text{z}}\text{z}^{\text{h}} \cdot \text{q}^{\text{z}}\text{z}^{\text{h}}\text{m}^{\text{v}} \cdot \text{v}^{\text{m}}\text{z}^{\text{h}} \cdot \text{p}^{\text{z}}\text{z}^{\text{h}}$  *I will ascend unto God, peradventure I shall make an atonement for your sins*, Exod. xxxii. 30; Heb.  $\text{h}^{\text{v}}\text{h}$ . It is rendered by the LXX.,  $\text{iva } \epsilon\acute{\xi}\iota\lambda\acute{\alpha}\sigma\omega\mu\alpha\iota$ . In this case, the peculiar force of the conjunction is well marked by the English "peradventure".  $\text{v}^{\text{v}}\text{z}^{\text{m}}\text{m}^{\text{h}}\text{h} \cdot \text{v}^{\text{v}}\text{q}^{\text{z}} \cdot \text{q}^{\text{z}} \cdot \text{v}^{\text{v}}\text{z}^{\text{m}}\text{q}^{\text{z}}\text{h} \cdot \text{h}^{\text{z}}\text{z}$  *and ye shall not touch of it, lest ye be destroyed*, Gen. iii. 3, rendered by the LXX.,  $\text{iva } \mu\eta \acute{\alpha}\pi\omicron\theta\acute{\alpha}\nu\eta\tau\epsilon$ , where the stress lies upon the necessary consequence of their so doing, and conveys no doubt;  $\text{q}^{\text{z}}\text{h}^{\text{z}}\text{z} \cdot \text{m}^{\text{z}}\text{z} \cdot \text{q}^{\text{z}}\text{v}^{\text{v}} \cdot \text{q}^{\text{z}}\text{z} \cdot \text{q}^{\text{z}}\text{z}^{\text{h}}$  *let her receive it to herself, lest we may be for contempt*, i. e. may be mocked, Gen. xxxviii. 23, which is expressed by the LXX.,  $\alpha\lambda\lambda\acute{\alpha} \mu\eta \pi\omicron\tau\epsilon \kappa\alpha\tau\alpha\gamma\epsilon\lambda\alpha\sigma\theta\acute{\omega}\mu\epsilon\nu$ . In all these cases, though adverbs of *doubt* are used, they appear to carry but little of their usual force, but prominently introduce certain points arising from the previous sentence.

## INTERJECTIONS.

1. The interjections, properly speaking, are placed *absolutely* in a sentence; that is, do not depend in construction upon any word or words therein.

2. As in Latin and Greek, some verbs are used as interjections; thus,  $\text{אָנֹכְךָ} \cdot \text{מֵאֵלֶיךָ}$  *age, καταβαίνωμεν*; or, *age, descendamus*. So,  $\text{מִן הַמַּדְבָּרִים} \cdot \text{בְּשִׁבְעָה} \cdot \text{מִן הַמַּדְבָּרִים} \cdot \text{בְּשִׁבְעָה}$  *si iter mihi ineundum, quæso, ex sententiâ facere liceat*, Gen. xxiv. 42;  $\text{הִנֵּה} \cdot \text{זֶרַע}$  *Behold! here is seed for you*, Gen. xlvii. 23;  $\text{בָּרְכֵנוּ} \cdot \text{וְנִשְׁכַּח$  *Come! let us make a treaty*, Gen. xxxi. 44.

3. Some nouns have the force of interjections when, on account of a vehement affection of the mind, they are *abruptly* expressed, and are entirely independent of the rest of the sentence; as,  $\text{מִן הַמַּדְבָּרִים} \cdot \text{בְּשִׁבְעָה}$  *profanum servis tuis!* i. e. *absit à servis tuis*, Gen. xlv. 7.

4. Few remarks are required on the Syntax of the Interjection for practical purposes, inasmuch as that part of speech is independent of the rest of the sentence. The force of the Interjections, which may be derived from the Lexicon, is all that is required.

On the Syntax generally it may be observed, that, for the most part, it agrees with the Hebrew and the other Shemitic languages.



## EXTRACTS.

---

THE following remarks upon the text and construction of some passages in the Extracts will be read with advantage by the student.\*

### GENESIS, I.

Ver. 2.— $\text{מִן־בְּרִיתָא}$  should probably be read  $\text{בְּרִיתָא}$  or  $\text{אֲמִן־בְּרִיתָא}$ ; compare the rendering  $\text{אֲרִי־נִי}$  in the Targum with the latter. Cellarius explains the form in the text as, “factum  $\kappa\alpha\tau'$  ἀποκοπήν ex  $\text{אֲנִי}$ ; *inanitas*,” to this conjecture the use of the preceding  $\text{אֲנִי}$  as an *adjective* is somewhat opposed.

Ver. 9.—There is an apparent ellipsis of  $\text{אֲנִי}$  before  $\text{אֲמִן־בְּרִיתָא}$ .

Ver. 11.— $\text{אֲמִן}$  is for  $\text{אֲנִי}$ , from  $\text{אֲנִי}$ . The succeeding  $\text{אֲנִי}$  in the text, may be taken as an *emphatic* infinitive; so we may render, *let the earth* (fem.) *abundantly bring forth herbage sowing* (i. e. the earth) *seed*,† inasmuch as  $\text{אֲנִי}$  is *Pahel* or *Aphel* participle fem., as may be inferred from v. 12, 29.

\* The author would remind such of his readers as are disposed to be Sebal di Ravii, that his conjectures are not made in the spirit or on the principles of Houbigant.

† That is, by the agency of wind and water, as in the case of the seeds of the *Anastatica Hierochuntica*, or Rose of Jericho.

Ver. 14.— $\text{ܐܣܝܡ}$  would lead us to expect  $\text{ܐܡܠܡܠ}$  for  $\text{ܡܠܡܠ}$ ; so in vers. 16, 18. .

As regards  $\text{ܕܒܝܢܝܢ}$  in this verse, and  $\text{ܕܒܝܢܝܢ}$  in the succeeding, both are evidently misread for  $\text{ܕܒܝܢܝܢ}$ , as Cellarius would seem to insinuate in a note upon this place; “ $\text{ܕܒܝܢܝܢ}$  eliso  $\text{ܐ}$  pro  $\text{ܕܒܝܢܝܢ}$  quod per paragogen est pro  $\text{ܕܒܝܢܝܢ}$ .”

Ver. 16.—I doubt whether  $\text{ܡܠܠܝܢ}$  should form part of the text; and this doubt is confirmed by the succeeding *parallel* passage,  $\text{ܐܕܝܢܝܢ ܝܡܝܢ ܐܕܝܢܝܢ}$ , where no such circumlocution occurs, although it appears perfectly *antithetical*.

Ver. 17.— $\text{ܐܦܗܝܠ}$  may be Aphel for  $\text{ܐܦܗܝܠܝܢ}$ , from  $\text{ܐܢܝܢ}$ ; or, by *metathesis*, for  $\text{ܐܦܗܝܠܝܢ}$ , regularly  $\text{ܐܦܗܝܠܝܢ}$ , Pahel. The latter supposition receives confirmation from  $\text{ܐܦܗܝܠܝܢ}$  in the succeeding verse.

Ver. 20.— $\text{ܕܒܝܢܝܢ}$  may be an *emphatic* infinitive after  $\text{ܕܒܝܢܝܢܝܢ}$ , as well as a substantive. The former supposition is perhaps preferable.

Ver. 25.—As regards the expression  $\text{ܐܦܗܝܠܝܢ ܕܒܝܢܝܢ}$ , there can be little doubt of its inaccuracy as it now stands; it is incompatible with the Hebrew, Targum, and Syriac version. It might be read with a slight alteration,  $\text{ܐܦܗܝܠܝܢ ܕܒܝܢܝܢ ܐܦܗܝܠܝܢ}$ , which is tolerable. On the other hand, it may be corrupted from a gloss,  $\text{ܐܦܗܝܠܝܢ ܕܒܝܢܝܢ}$ , in explanation of the term  $\text{ܐܦܗܝܠܝܢ}$  in the succeeding verse, and carelessly transferred into the text. In the latter case, the phrase  $\text{ܐܦܗܝܠܝܢ ܕܒܝܢܝܢ}$  should be omitted from Walton's text. It is difficult to explain it as it now stands.

Ver. 26.— $\text{ܐܦܗܝܠܝܢ}$  is somewhat anomalous; probably imitated from the Hebrew participle  $\text{רוּמֵשׁ}$  or  $\text{רוּמֵשׁ}$ , the *Tsere*

being represented by  $\pi$ . Should it be read  $\text{פֶּהִל}$  Pehil? Vide also ver. 30.

Ver. 28.—All the versions tend to render the reading  $\text{פֶּהִל}$  suspicious. Should it be  $\text{פֶּהִל}$ , as in ver. 24, 25, etc.? The compound  $\text{פֶּהִלִּים}$  immediately succeeding answers to the Hebrew  $\text{פֶּהִלִּים}$ , whence it is probably derived. Here again, I apprehend, the true reading may be obtained by expelling  $\text{פ}$ , when we may render, *which hath crept*, Pahal; at least, such an elision would produce a form consistent with the general principles of the language.

## EXODUS, XX.

Ver. 5.— $\text{פֶּהִלִּים} \cdot \text{פֶּהִלִּים} \cdot \text{פֶּהִלִּים} \cdot \text{פֶּהִלִּים}$  is literally rendered from the Hebrew. Of course there is an ellipsis of a substantive, and in all probability this substantive is  $\text{פֶּהִלִּים}$  in the extended sense of *descendants*; hence we may render, *visiting the sin of fathers upon the immediate descendants* (i. e. children and grand-children), *and upon the third and fourth descendants* (generations). In the Targum we have,  $\text{עַל־דִּרְתָּלִיתִי וְעַל־דִּרְתָּרְבִּיעִי}$ .

Ver. 10.—Upon the hiatus after  $\text{פֶּהִלִּים}$  Cellarius remarks, “hiatus arguit vocem  $\text{פֶּהִלִּים}$  *jumentum tuum*, quam codex Ebræo-Sam. habet; in versione autem non apparet.”

Ver. 11.—The reading  $\text{פֶּהִלִּים}$  for  $\text{פֶּהִלִּים}$  is to be remarked.

Ver. 16.— $\text{פֶּהִלִּים}$  is apocopated for the full form  $\text{פֶּהִלִּים}$  Pahal, from  $\text{פֶּהִלִּים}$ .

Ver. 17.—The latter part of this verse is interpolated from Deut. xxvii. 2, etc.; xi. 30. The apocopate  $\text{פֶּהִלִּים}$  for  $\text{פֶּהִלִּים}$  should also be noted.

I have retained  $\text{אל־תִּצְוֶה}$  in the text, in deference to the opinion of Castel, who says, " $\text{אל־תִּצְוֶה}$  *idem quod* תורה," although I am convinced we ought to read  $\text{אל־תִּצְוֶה}$  instead.

Ver. 19.—This verse is chiefly derived from Deut. v. 24—27. In it  $\text{מִי־אֵל}$  for  $\text{מִי־אֵלֶּה}$  must be observed; as also  $\text{אֶפְהֵלֶּךָ}$  Aphel imperative, formed regularly like the Chaldee from  $\text{אֶפְהֵל}$ , the vowel *Tsere* being represented by the *mater lectionis*  $\text{מ}$ .

Ver. 20.—In the phrase  $\text{אֶת־הַיָּדִים־לְמַעַן־יִשְׁמְרֶנּוּ}$ , the infinitive is governed by the ellipsis of  $\text{לֵךְ}$ , or by the  $\text{לֵךְ}$  in the adverb.

Ver. 22.—This verse is interpolated from Deut. v. 28, xviii. 18, and succeeding verses. Perhaps  $\text{וְהָיָה־כִּי־יִשְׁמְרֶנּוּ}$  should be read  $\text{וְהָיָה־כִּי־יִשְׁמְרֶנּוּ}$ .

As regards the expression  $\text{מִי־יִשְׁמְרֶנּוּ־לְמַעַן־יִשְׁמְרֶנּוּ}$ , something is clearly wrong. It perhaps should be either  $\text{מִי־יִשְׁמְרֶנּוּ}$ , as in Gen. xxx. 34, or  $\text{מִי־יִשְׁמְרֶנּוּ־לְמַעַן־יִשְׁמְרֶנּוּ}$ ; the latter is preferable. The reading in the text is evidently a compound of the two conjectures just given; for,  $\text{מִי־יִשְׁמְרֶנּוּ}$  is for  $\text{מִי־יִשְׁמְרֶנּוּ}$  or  $\text{מִי־יִשְׁמְרֶנּוּ}$ . The latter conjecture may even be an incorporated gloss on the former, or *vice versâ*.

Some little difficulty attaches to the word  $\text{אֶת־כָּל־הַדְּבָרִים־אֲשֶׁר־אָמַרְתִּי־לְךָ}$  in the latter part of the verse. I propose to derive it from  $\text{אָמַרְתִּי}$  to bear, to attend, the compound  $\text{אֶת־כָּל־הַדְּבָרִים־אֲשֶׁר־אָמַרְתִּי־לְךָ}$  being found in Gen. xlii. 23, in the sense of *interpreter*. If this be the case, we ought to read  $\text{אֶת־כָּל־הַדְּבָרִים־אֲשֶׁר־אָמַרְתִּי־לְךָ}$  as a participle, and render, *I will tell all that pertaineth to the decrees and judgments*, etc. I have simply rendered it by "precepts" in the Lexicon.

Ver. 25.— $\text{וְהָיָה־כִּי־יִשְׁמְרֶנּוּ־לְמַעַן־יִשְׁמְרֶנּוּ}$  is perhaps *Pehil* with a suffix; so that we may render, *thou shalt not build them* (fem.), *having hewn them* (masc.); i. e. thou shalt not build them of hewn,

etc. The word may also be an infinitive, with the omission of the prefix  $\aleph$ ; in this case, render, *after hewing them*. The discrepancy in gender between  $\aleph\aleph$  and  $\aleph\aleph$  should be noted.

## DEUTERONOMY, XXXIV.

Ver. 1.—The student will see that the greater part of the first and the two succeeding verses of the Hebrew, probably containing a complete account of the extent of the panorama exhibited by God to Moses, are rendered in the version by a vague expression of the limits of Moses' observation, without specifying the individual occupants between those limits.

The proper reading of  $\aleph\aleph\aleph\aleph$  should be  $\aleph\aleph\aleph$ , as in Num. xxii. 1, xxvi. 3, 63, etc.

Ver. 6.—After  $\aleph\aleph$ , the suffix  $\aleph\aleph$  is manifestly omitted.

Ver. 8.—Upon the somewhat confused phrase  $\aleph\aleph\aleph\aleph\aleph$   $\aleph\aleph\aleph$ , Cellarius remarks, “forte quod dedecus, neminem à morte eximi; vel fletus *nimius*, quod indecorum dolori indulgere.” I have doubts about the genuineness of this passage, which it would be superfluous to give here.

# GENESIS, I.

[illegible]

- 22222 • 22222 • 920 • 940 • 3094 • 1024 12
- 39 • 3420000 • 000 • 0000 • 000 : 32222
- : 90 • 423 • 324 • 270 • 32222
- < : 34024 • 3220 • 920 • 322 • 000 • 322 13
- 30000 • 2222 • 00000 • 000 • 324 • 924 14
- 3220 • 000 • 92222 • 3094 • 20 • 32222
- 00000 • 000000 • 2220 • 000 • 000
- : 000 • 000 • 00000
- 30000 • 222 • 2222 • 00000 • 2220 15
- : 00 • 322 • 3094 • 20 • 32222
- 30000 • 30000 • 000 • 00 • 324 • 000 16
- 3220 • 10000 • 39 • 324 • 000 • 00
- 00 • 000 • 10000 • 3000 • 324 • 000 • 00
- 3000
- 3400 • 30000 • 00000 • 324 • 000 • 322 17
- : 3094 • 20
- 324 • 000 • 92222 • 00000 • 3220 • 0000 18
- : 90 • 423 • 324 • 270 • 322 • 000
- < : 3000 • 3220 • 920 • 322 • 000 • 322 19
- 300 • 00 • 222 • 300 • 22200 • 324 • 924 20
- 322 • 222 • 00 • 20 • 3094 • 20 • 2220 • 000
- 000 : 30000 • 300000 • 00 • 324 • 400 21
- 300 • 1000 • 10000 • 3400 • 00 • 22
- 32222 • 922 • 000 • 22 • 000 • 22222
- 90 • 423 • 324 • 270
- 222 • 222 • 000 • 324 • 000 • 400 22
- : 3094 • 000 • 000 : 3000 • 300 • 00
- < : 30000 • 3220 • 920 • 322 • 000 • 322 23
- 32222 • 3400 • 00 • 3094 • 24 • 324 • 924 24
- 322 • 32222 • 3094 • 10000 : 322 • 340
- : 00





• ກຸມພຸດ • ຂຽນ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ 3  
 • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ 4  
 • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ • ສຸກວິຖີ  
 : ສຸກວິຖີ

• በድንገት ሥራ ላይ የተመለሱ ሰው ልማት ማቆም ሥልጣን  
• ምርጫ ማስተካከያ ማድረግ ሥልጣን  
• በአጭር ሪፖርት ላይ ማቅረብ ሥልጣን  
• አጭር ሪፖርት ላይ ማቅረብ ሥልጣን  
• አጭር ሪፖርት ላይ ማቅረብ ሥልጣን

• ၆၂၃ • ၅၇၅၂ • ၁၃၂၆ • ၃၃၃၀ • ၁၁ • ၁၀ • ၂၅၃၆ • ၆၂ ၇  
• ၃၁၁၁ • ၁၀ • ၂၅၃၀၅ • ၁၀ • ၃၃၃၀ • ၀၁၅၀ • ၆၂  
— <: ၅၇၅၂

8 ልዩ ጥራት ያለው የቴክኖሎጂ ምርቶች

• ԶԻՆՈՐԾՆ • ՉԻ • ՏԳՆԻՆ • ԿԱՅԻԻ • ԶԱՄԱՆԻ • ԴԻԿԻ 9  
 • ԿԶ • ԶԻԶԻ • ԻՆԻՆԶ • ԻԳԻ • ԻԿՎՈՐԻԿ • ԻԿԱՆԻՆ 10  
 • ԶԻԳԻՆ • ԶԻԳԻՆ • ԻԿԻԿ • ԻՆՈՐԾՆ • ՉԻ • ԻԳ • ՏԳՆԻԿ  
 • ԶԱՐԻՐԻԳԻ • ԶԻՆԻՐԻՆ • • • • ԶԻԿԻՆ • ԶԻԳՆ  
 • ԻՆԿԱՆԻԿ • ԴԻՆ • ԻՆԻՆ • ՏԳՆ • ԶԱՄԱՆԻ • ԴԻԿԻ • ԿԶԻ 11  
 • ԻՆԻԿ • ԻՆԻԿ • ՉԻ • ԴԻՆ • ԻՆԻՆ • ԴԻՆ • ԻՆԻԿ • ԴԻՆ  
 • ԶԱՆԻ • ԴԻՆ • ԻՆԻՆ • ԶԻԳ • ԻՆ • ՉԻ • ԻՆԻՆ • ԻՆԻՆ  
 — <: ԻՆԻՆ • ԻԿԻԿ

· ኃጥሳዬጡ ጊጠናዓጊ ፡ ሕሕዳዬ ፡ ሉጠፕ ፡ ሕጥጥዳዬ ፡ ሉጠ ፡ ሳዋጥዳዬ 12  
 ፡ ሕጊ ፡ ዓፃጠጢ ፡ ሕፃጊዳዬ ፡ ፃጥፃጠጥ ፡ ፃጥጥዳዬ ፡ ጊጥ ፡ ሕጠሕሕጠጢ  
 ፡ ጊጥጥጥዳዬ ፡ ለጊ 13

• 937A • #2 14

· 957A · №2 15

• 9pung • 7573 • 2599 • 7m34 • 42 16

· ለሌላ ጥያቄ ለፈጠራ ሥልጣን ለሰጠው ጥያቄ ለፈጠራ 17  
· የሥልጣን ሥልጣን ሥልጣን ሥልጣን ሥልጣን ሥልጣን ሥልጣን  
— <: ሥልጣን ሥልጣን ሥልጣን

• ၎၇/၈/၉၂ • ၂၃/၉/၉၂ • ၃၁/၁၀/၉၂ • ၂၁/၁၁/၉၂ • ၁၉/၁၂/၉၂ • ၁၀/၁/၉၃



• ԹԱԿ՝ ԶՈՏԳՅՆ՝ ԿՈՅԶԼԻՅ՝ ՈՒՆՈՒԿ՝ ԵՆԿՆՈՒ՝ ԿՆՅԱՅՆ  
 • ԵՆԿԵՐՊԻՆ՝ ԶԶԵԶ՝ ԵՆԿՈՒՅԿ՝ ԶՎ՝ ԶԿԶԵԿՅ  
 • ԵՍԿԵ՝ ԶԶԳՎԶ՝ ԿՏԵՐ՝ ԶԿԿԿՆ՝ ԲՈՒՊԳԿՍ՝ ԶԿՎ՝ ԿՎՐԵՆ 21  
 — < : ԿՈՅԶԼԻՅ

• ԶԲ՝ ԿՈՒ՝ ԿՎԿԿՍ՝ ԳԿՈՒԿՆ՝ ԶԿԿԿ՝ ԿՎ՝ ԶԵՅՈՒ՝ ԶԶԿՆ 22  
 • ԶԶԿԿ՝ ԶԿ՝ ԶԳԵՈՒՅ՝ ԿԿՎ՝ ԶԶԿԿ՝ ԵՏՅ՝ ԶԿՎ՝ ՈՒԿ  
 • ՈՒԿ՝ ԶԵԿԿԿՆ՝ ԵՅԶ՝ ԵՏ՝ ԵՅԳՆ՝ ՈՒՅՆ՝ ԳՅՈՒՆ՝ ՈՒՅՆ  
 • ԳԵՈՒՆ՝ ԶՈՏԳՆ՝ ԶՈՒԿՆՈՒ՝ ԶԿ՝ ՈՏԵՐԶ՝ ԿՈՒ՝ ԳԵԿՆ՝  
 • ԶԶԿ՝ ԵՅԶ՝ ԿՈՒՐԿ՝ ԿՈՒԳՆ՝ ԿՎՎՆ՝ ԵՅԿՈՒԳՅԶ՝ ԵՅԶ՝  
 • ԵՅԿՎ՝ ԶԶԿԿ՝ ԶԿՎՎ՝ ՈՒԿ՝ ԵՂԿ՝ ԿԿԿ՝ ԵՅԿՈՒՊԿ՝  
 • ԶՈՒԿՆ՝ ԵՅԳ՝ ԶԿՎ՝ ԵՍ՝ ՈՎԳԿ՝ ԿԵՂԿ՝ ՈՒԿԿ՝ ԶԶԿՈՏ՝  
 • ԶԿՏԵՐԶ՝ ԿԶԵ՝ ԿՈՒ՝ ՈՒԿԿ՝ ԶԶԿԿ՝ ԶԶԿԿ՝ ԶԶԿԿ՝ ԶԿՎՈՏ՝  
 • ԿՈՒԳՅՎ՝ ԿՈՅԶԼԻ՝ ԿԿԿ՝ ԶԶԿՈՒ՝ ԿԿ՝ ԶԶԿԿՆ՝  
 • ԿՈՒԿՅ՝ ԿՈՒԿ՝ ԿՅԶԳ՝ ԳԿՈՒՆ՝ ԿԿ՝ ԿԵՅԶ՝ ԶՈՒԳՆ՝ ԶՎՐՈՒՅՆ  
 • ԿԿԿ՝ ԶՈՒԳՆ՝ ԶԶԿՈՏ՝ ԶԵՅՈՒ՝ ԶԶԿ՝ ԿԶԵ՝ ԶԶԿԿ՝ ԿՈՒ  
 • ԶԶԿԿ՝ ԿԵՅ՝ ՈՒՆՈՒՈՒ՝ ԿԶ՝ ԶԶԿԿ՝ ՈՒՅ՝ ԿԶ՝ ԶԵՅՈՒ  
 • ԳԵԿ՝ ԿԶ՝ ԶՈՒԳՆ՝ ԶԶԿ՝ ԶԵԿՈՒԿՅ՝ ԶԵՅՈՒ՝ ԶԶԿ՝ ԿԶԵ՝  
 • ԵՅԿՈՒԿԿԿԿ՝ ԵՅԿՆ՝ ԶԳԿ՝ ԵՅԶ՝ ԳԿ՝ ԶԿ՝ ԶԿ՝ ԶԿ՝  
 • ԶԿ՝ ԿՈՒ՝ ԿԿՎ՝ ԶԶԿԿ՝ ՈՒԿՎ՝ ԿՎՐ՝ ԶԿՅ՝ ԶԿԿ՝  
 • ԵՅԵԳՎՈՒՅՆ՝ ԵՅԵՂԶԿ՝ ԶՈՒԵՂԿ՝ ԶՈՒԿԿ՝ ԶԿԿ՝ ԶԿԿ՝

— < : ԶԵԿ՝ ԶՈՒԿՆ՝ ԵՅԶ՝ ԳՅՈՒ՝ ԶԵԿ՝ ԶՎԳԿՅ

• ՈՒԳ՝ ԿՎ՝ ԶԶԿ՝ ԳԿՈՒԿՆ՝ ԶԿԿԿ՝ ԿՎ՝ ԶԵՅՈՒ՝ ԶԶԿՆ  
 • ԿԶԿ՝ ԶՈՒԿՆ՝ ԵՍ՝ ԿԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԿՈՒ  
 • ԵՅԿՆ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝ ԵՅԶ՝

• ԿԶ՝ ԳՅ՝ ՈՒՅԶԿ՝ ԶԿ՝ ԿՈՒՅ՝ ԿՈՒԿ՝ ԵՅԶ՝ ԵՅԵԳՎԿ՝ ԿԶ 23  
 • ԵՅԿՆ՝ ԵՅԵԳՎԿ՝

• ԿՈՒ՝ ԶՈՒՎ՝ ԶԿԵԿ՝ ՈՒ՝ ԵՅՎԿ՝ ԶԿԿ՝ ԶԵԿ՝ 24  
 • ԿՈՒԳՆԿ՝ ԿՈՒՎ՝ ԵՍ՝ ԿՈՒԿ՝ ԿՈՒ՝ ԿՈՒԿ՝  
 • ՈՒՆՈՒ՝ ԵՍԿ՝ ՈՒԿ՝ ԿՎ՝ ԿԳԿԿ՝ ԶԳԿԿ՝  
 • ԿԿԿԿԿ՝ ԿՈՒԶ



- ሳሙኤል ጳጳሱ ረዳላሙ ለጠባብ ጠጥሮ ሕገሙ ለጌታ 10  
 • ሕገሁ ሕገሁ ጳጳሱ ጳጳሱ  
 • ጥጥረ ጳጳሱ ጳጳሱ ሳሙኤል ሳሙኤል ጳጳሱ ሕገሁ ሕገሁ 11  
 • ጳጳሱ ሕገሁ ጳጳሱ ሕገሁ ጳጳሱ ሕገሁ ሕገሁ ሕገሁ ሕገሁ  
 • ጥጥረ ሳሙኤል ጳጳሱ ጳጳሱ ሕገሁ ሕገሁ ሕገሁ ሕገሁ ሕገሁ 12  
 — < : ረዳላሙ ሕገሁ ሕገሁ ሕገሁ

# LEXICON.

\* \* The Student will remember, that the words which have been previously discussed in the Grammar, are not contained in the Lexicon.

<p> <sup>1. 15,</sup>             א a father            ג a stone            אברהם Abraham            יד a hand            איש a man            ארץ earth, land            ארץ to shine; <i>as a subs.</i>,                <u>light</u>            דרך way, path            קר a brother                <i>Aphel, Chald. קר</i>            לך to go away, depart            אח a brother            איך how? Chald. <i>איך</i>            עץ a tree            יום day; Syr. <i>يوم</i>            אותו same as <i>אותו</i>            לא to eat, devour            אלה God            אלה same as <i>preceding</i> </p>	<p>           אם a mother            אם a female domestic            אמר to say, speak            ירד to rest, cease from;                <i>Aphel of ירד</i>            נקבה female; <i>also נקבה</i>            איש a man            פנים face; Heb. <i>פנים</i>            חוק a law; <i>also</i>                <i>חוק</i>            ארץ to prolong            ארץ earth, land            אש fire            אשר who, which            איש a wife            מקום a place              ג            בעל a beast of burden,                cattle            בית a house         </p>
--	---

339 to weep, lament  
 339 grief, lamentation  
 39 a son, child  
 339 to build  
 939 flesh  
 379 to seek, enquire after  
 279 a lord, master  
 799 } a plain, valley  
 3799 }  
 99 son; *fem.* 399  
 899 to create  
 2999 iron  
 399 to bless

## T

37 a body; *from* 377  
 977 to lift over, pass  
     over  
 977 to commit adultery  
 3977 to hew, cut, circum-  
     cise  
 9977 a decree, command  
 8777 a valley, recess  
 9377 a stranger  
 2727 Galgal  
 3277 to discover  
 3727 generation, age; *for*  
     2777  
 9377 to steal  
 3377 baseness, disgrace  
 8337 same as 337

337 kind, genus; *for*  
 3377. Comp.  
 Greek γένος

9337 winged  
 37799 Gerizim

## T

799 to sacrifice  
 939 gold  
 279 to fear; *also* 279  
 3279 dread, fear  
 939 to remember, to  
     make mention of;  
     *as a subs.*, a male  
 339 a likeness

## 3

39 a mountain  
 393 this, that  
 333 to be  
 3933 to add; *vide*  
     *Syntax*

## 9

939 less  
 3999 presumption  
 339 to hold innocent  
 979 to call, name  
 999 to plant, sow;  
     *as a subs.*, seed  
 3999 seed

## ዳ

- ጻጻጸ neighbour  
 ቋጽጽ to rejoice  
 ኃጻጽ distant, last  
 ጻሌጸ a vision, sight  
 ቋሌጸ to see, behold  
 ሉፍጸ to sin  
 ቋጠጸ to live  
 ሕጠጠጸ life  
 ሕሕጸ to know  
 ቋሕሕጸ knowledge, wisdom  
 22ጸ to pollute  
 ቋ22ጸ heaven  
 ጽሕጸ to desire  
 ጻሕጸ an ass; *for* ጻሉሕጸ  
 ጽሕጸ mercy  
 ጻጻጸ an axe, a sword  
 ሠጸ a tree, shrub  
 ሕሠጸ to be dark  
 ቋሕሠጸ darkness

## ፍ

- ጻፍ good, well  
 ጻፍፍ a mountain  
 2ፍ2ፍ to move away, to  
 pervert  
 ቋሕ2ፍ to create, make

## ጠ

- ጻጠጠ to flower, bring  
 forth; *as a subs.*,  
 a herb

ጻሠጸጠ dry earth

ፍጠጠ a hand

ፍፍጠጠ to know, discern

ጻጸጠጠ to give

ጻጸጸጠጠ the Lord

ፍሠጸጸጠጠ Joshua

ሕሕጠጠ a day

ኃሕሕጠጠ to-day

ጻፍጠጠ to be well

ጻሕጠጠ sea; Chald. ሰፍ፡

ጻፍፍጠጠ Jacob

ፍጸጠጠ Isaac

ሉጸጸጠጠጠ glory, greatness

ኃፍጸጠጠ Jordan

ጸጠጸጸጠጠ Jericho

ሉጸጠጠ to occupy, inhabit.

2ሉጸጸጠጠ Israel

ጻጸጠጠ to remain, occupy

## ሕ

ጻሕሕሕ a star

ኃሕሕ to dispose, pre-  
pare; *also* ኃጻሕ

2ሕ all, any

2ጸ2ሕ all, the whole

ፍሕሕ to darken, to be-  
come dim

ጠሉኃፍፍጠጠ Canaanite

ሠኃሕ to collect

ጸሕሕ silver

ጻሉሕ to write



## Z

92 the heart

932 to be in a flame;

*as a subs., a flame*

ṁ2ṁ2 darkness, night

ṁṁ22 a lamp, torch

ḡ2ḡ22 a bud, germ

ḡ2ḡ2 to bud, flourish

ḡ22 to teach

ḡḡ22 a reptile

ḡ22 to cast forth

## ז

[מאה]

333 a hundred; Heb.

3333 a luminary

ḡ222 gratis, in vain

ḡḡḡ22 an altar

3333 Moab

3333 to fear, dread

33332 water [מים]

ḡḡḡḡ22 the middle; Chald.

333322 a plane, valley

ḡḡḡḡḡ222 a collection

3322 to fill up

ṁḡ222 fullness

2222 to speak, say

222222 a word; *also* 2ḡ2222;

*Plural, 33ṁ2222*

3333ḡḡḡ222 precepts

33ṁḡḡḡ222 Egypt

333322 Moses

333322 tabernacle, tent

## נ

3333 Nebo

33ṁḡḡ22 a prophet; Chald.

נביא; *also* 33ṁḡḡ22

33ṁḡḡ22 a luminary

3333 to be light; *as a*

*subs., light; also*

a river

333322 a fish; *prop. name,*

Nun

ḡ2222 to raise, lift up;

*as a subs., seed*

3333 to keep

ḡḡḡ22 to sacrifice

33ḡ22 to explore, try

ḡḡḡ22 to fly

3333 an animal

ḡḡḡ22 to breathe

ḡḡ22 to give, bestow

## א

2ḡḡ22 to take, *or* receive

33ḡḡ22 to create, multiply

ḡḡḡ22 to adore

33ḡḡ22 to bear witness

ḡḡḡḡ22 a sign

ḡḡḡ22 an eye

ḡḡḡ222 pot-herb

ḡ2222 to mount, ascend

𐤀𐤏𐤍𐤔𐤁 a hill, beacon; *for*  
                     𐤀𐤏𐤍𐤔𐤁  
 𐤔𐤔𐤁 to place, support  
 𐤏𐤁𐤁 to hate  
 𐤏𐤓𐤓𐤁 testimony

𐤎

𐤏𐤏𐤎 same as 𐤏𐤏𐤎 or 𐤏𐤎  
 𐤓𐤓𐤎 to make; *as a*  
                     *subs., a servant*  
 𐤀𐤓𐤍𐤓𐤎 work *(Exodus XXII, servants)*  
 𐤓𐤓𐤎 to pass over  
 1. 18. 31. 𐤏𐤓𐤎 to see, behold  
 𐤓𐤓𐤎 time  
 𐤓𐤓𐤎 a sin  
 𐤔𐤏𐤓𐤎 same as 𐤔𐤏𐤎  
 𐤓𐤓𐤎 another, strange  
 𐤓𐤓𐤎 to return  
 𐤏𐤓𐤍𐤎 a tree; *also* 𐤏𐤓𐤍𐤎  
 𐤏𐤍𐤎 an eye  
 𐤏𐤏𐤎 burnt offering  
 𐤏𐤏𐤎 to enter; *also* 𐤏𐤎  
 𐤀𐤏𐤏𐤎 *for* 𐤀𐤏𐤏𐤎  
 𐤔𐤏𐤎 age, eternity  
 𐤔𐤍𐤏𐤎 holocaust  
 𐤀𐤔𐤎 a people  
 𐤓𐤔𐤎 to occupy, inhabit  
 𐤏𐤎 a flock of sheep;  
                     *also* 𐤏𐤏𐤎  
 𐤓𐤁𐤎 to flourish; *adj.,*  
                     *grassy*

𐤀𐤁𐤍𐤏𐤎 an animal  
 𐤏𐤓𐤎 land  
 𐤏𐤓𐤎 darkness  
 𐤓𐤓𐤎 to depart; *also* 𐤓𐤓𐤎  
 𐤓𐤏𐤎 to acquire, seek

𐤁 [also 𐤓𐤓𐤎]

𐤓𐤓𐤎 a command, precept;  
 𐤔𐤓𐤎 to multiply, increase  
 𐤍𐤏𐤎 a word  
 𐤔𐤓𐤎 a sphere, an arch  
 𐤓𐤓𐤎 the *firmament*  
 𐤀𐤍𐤏𐤎 prodigy, wonder  
 𐤔𐤓𐤎 a mouth  
 𐤏𐤁𐤎 a graven image  
 𐤓𐤓𐤎 Phogor  
 𐤓𐤓𐤎 to visit, command  
 𐤀𐤓𐤓𐤎 precept  
 𐤍𐤏𐤎 fruit, fruitful  
 𐤀𐤓𐤓𐤎 Pharaoh  
 𐤔𐤓𐤎 to separate, divide;  
                     *also* 𐤓𐤓𐤎 & 𐤓𐤓𐤎  
 𐤏𐤓𐤎 Euphrates  
 𐤏𐤓𐤎 judgment

𐤍

𐤀𐤓𐤓𐤎 form, image  
 𐤓𐤓𐤎 side, coast  
 𐤓𐤓𐤎 morning; *opposed to*

P

29P a district, region

99P to bury

399P a sepulchre

39P to approach, touch

as a subs., a face

39P to justify, sanctify

39P a state, city; also

39P and 39P

39P seed

29P to kill

2P a voice

39P thunder (tonitrua)

39P a beginning

39P a bird, fowl

39P to envy, be jealous of

39P firmament

39P to approach, touch

Q

39P head, top; also

39P

39P great, mighty

39P greatness

39P same as 39P

39P same as 39P

39P remote, distant

39P to love

39P strength, vigour

39P breath, smell

39P void; fem., 39P

39P,

Chald. 39P

39P to creep; as a subs.,

a creeping thing

39P a neighbour

39P evening

R

39P desolate, mis-shapen

39P a sabbath

39P to swear

39P to send

39P the firmament

39P to cover over, to

plaster

39P to place, put

39P the heavens

39P trumpet

39P plaster

39P Sichem

39P to rule

39P to finish, fill up; as

39P an adj., complete

39P a finishing

39P peace offerings

39P a name

39P to hear

39P to serve, obey

39P the sun

39P a year

ዓሦ። a step; *as a verb*,  
to mock, prevaricate  
፻ሉ። *same as* ፻ኃ።

ሉ  
ሠን፻ሉ an abyss

ዓንሉ an ox  
ሉጠ፻፶፯ሉ a crocodile  
፯ጠሦሉ brave, apt,  
strong  
፻ሉጠ፻ሠሉ likeness



University of California  
SOUTHERN REGIONAL LIBRARY FACILITY  
305 De Neve Drive - Parking Lot 17 • Box 951388  
LOS ANGELES, CALIFORNIA 90095-1388

Return this material to the library from which it was borrowed.



3 1158 01137 7875



AA 000 698 839 8

Un